He is Omniscient
A Course on the Knowledge and Science of Islam
– 2 –

Knowing the Imams

Volume 14

The Hadith of Two Weighty Things (*Thaqalayn*) Part 2

Allamah Sayyid Muhammad
Husayn Husayni Tihrani

Translated by
Rahim P. Dawlati and Salim Rossier

Editor
Sayyed Khalil Toussi

Series Editor
Seyyed Hossein Nasr

Great Books of the Islamic World

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'Allāmah Sayyid Muhammad Ḥusayn Ḥusaynī Ṭihrānī

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Great Books of the Islamic World

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Printed in the United States of America.
Library of Congress Cataloguing-in-Publication Data
Allamah Hajj Sayyid Muhammad Husayn Husayni Tihrani

Knowing the Imams, Volume 14

• 1. Islam. 2. Shiism. I. Title II. Author

ISBN 10: 1-56744-689-2
ISBN 13: 978-1-56744-689-0

Note: While it is common in Persian or Arabic to place blessings on the Prophet or the Imams (you may find an "as,""s" or "pbh" something similar after the names of the Imams), it is not common practice in an English text. Readers should just say the phrase of blessings in their heart when they see reference to the Prophet or Imams.

God is Mighty

A Course of Religious Knowledge

and Islamic Teachings

The Fourteenth Volume

A part of *Knowing the Imams*

Including:

1. Imam Ali's mystical knowledge (*'ilm al-ghayb*)

2. Imam Ali's invulnerable knowledge and finding stability

3. Different high sciences that have been manifested from Imam Ali

4. Imam Ali is quite aware of the knowledge of the Torah and Bible, and he has stated: "Do ask me before losing me!"

The most important subjects and selected titles

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1. The necessity and importance of writing the Qur'an and the hadiths of the Prophet
2. The Caliphs prevented the hadiths of the Prophet from being written
3. By the Qur'an being with us, the *sunnat* of the prophet is necessary, and along with the *sunnat*, the Imam is still needed
4. Extensive discussion about the belief of the Shi'a and the narrations of the greatest scholars that there is not the smallest change or alteration in the text of the Qur'an
5. Great and worthy discussions of Allāmah Ṭabāṭabā'ī, about the Qur'an being immune from any change and alteration, and his answers to those who believe alterations in the Qur'an have occurred
6. A glance at the school of the specialist in narration
7. Introducing the publications of the Master of the Faithful: Ali's book, Fatimah's book, the social books, and *Jafr*, *Dayyāt*, *Farā'iḍ*, and *al-Sittīn* on science of the Qur'an
8. An investigation of the science of *Jafr*, and a glance at statements of *Mughniyah* and similar books about the secret knowledge of the Imams
9. The difficulty of the scholars who have not followed the course of gnosis
10. Fatimah's tablet and the sealed divine letters concerning the twelve Imams
11. The priority of the Shi'a's completion by the guidance of the Master of the Faithful
12. Abu Rāfi', the Shi'a, is the first writer following the Master of the Faithful
13. The Sunnis' writing began two centuries later
14. The quality of the Israelis' creation in hadiths and the weakness of the hadiths of Abu Hurayrah and 'Abdullāh Ibn Omar

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INTRODUCTION OF THE AUTHOR

In the Name of Allah, the most Compassionate, the most Merciful

All praise be to God Who gave me the grace to complete volume 13 of *Knowing the Imams* of this series of Islamic Knowledge and Science on the 25th of the Month of Ramaḍān, 1410 AH. This volume covers only the Two Weighty Things Hadith (*Hadith al-Thaqalayn*); we addressed the hadith and proved its indubitability in terms of its chain and the clarity of its meaning—that the Imams are infallible, they are the partner (*'idl*) to the Qur'an, and their word remains authoritative right up to the Day of Resurrection.

I should have sought God's help to begin the next volume, volume 14, immediately, to discuss all the other themes pertaining to the Imamate, as briefly outlined in the introduction to volume 13. However, when the book *Waẓīfat Fard Muslim Dar Iḥyā-i Ḥukūmat Islām* (The Responsibility of every Muslim in the Revival of the Government of Islam) was published, comprising some of the discussions with other religious brothers and scholars, in Holy Mashhad, in the same year 1410 AH, I indicated in *Waẓīfat* that the discussions would be ongoing, the intention being for *Waẓīfat* to be part 1, and an introduction to further volumes on Islamic Government, and I began a discussion titled *Wilāyat-i Faqīh dar Ḥukūmat-i Islām* (The Guardianship of the Jurist in the Islamic Government). This was to complete the earlier discussions and also to discuss the Imam's government and the guardianship of the jurist—which so happened to be one of the matters I had promised readers I would address in volume 14 of *Knowing the Imams*. I delivered the lectures at the end of the month of Ramaḍān 1411 to some of our brothers, the seminary students in Mashhad. I tried to avoid both excessive brevity, which does not serve the purpose, and prolixity with overlapping lessons. It took forty-eight sessions over three months. Praise be to God we discussed the themes fully. They were then compiled together and prepared for print in four volumes.

Apart from this, in month of Rajab 1412 I wrote another book in memory of Ḥājj Sayyid Hāshim Ḥaddād called *Rūh-i Mujarrad*—it took three months to complete. As the highly admired Ḥājj Sayyid Hāshim Ḥaddād was a student of the late Ḥājj Sayyid Mīrzā Ali Āqā-i Qāḍī, and a very highly respected teacher and master of mine in ethics and mysticism, *Rūh-i Mujarrad* will be published as part of series 4 of the Islamic Knowledge and Science series, i.e. the series on ethics, philosophy, and mysticism; the book *Wilāyat-i Faqīh dar Ḥukūmat-i Islām* will be part of series 6: scholarly discussions and jurisprudential matters.

I thank God Who has assisted me, His weakest creature, to write and publish these issues. Now, today is the anniversary of Ghadīr Khumm, 1412 AH, and I am commencing work on volume 14 of *Knowing the Imams*, which is part of series 2—A Course on the Knowledge and Science of Islam.

There is no success except through God Almighty, so I rely on Him and repent to Him. Praise be to God, Who has guided us to this. We would not be guided if God did not guide us. Praise be to God, Who has made us among those who adhere to the guardianship of the Master of the Faithful.

هست بی شبهه خطا چون بر بُتان نام خدا
بر کسی غیر از تو اطلاق أمیر المؤمنین

"O Ali, whoever calls anyone else Master of the Faithful is truly in error, just as anyone who calls an idol a god, is in error."

Peace be upon you, Master of the Faithful, Master of the Executors, Imam of the monotheists, drone of the believers, leader of the bright-faced, white-footed, and God's mercy and blessing be upon you!

The Holy City of Mashhad, 10 AM, 18th Dhu al-Ḥijjah al-Ḥarām, 1412 AH.

God's poor servant: Sayyid Muhammad Ḥusayn Ḥusaynī Ṭihrānī

Lessons One Hundred Ninety-Six to Two Hundred

The Qur'an and the Prophet Give the Command to Write, and Teach Others How to Write

LESSONS ONE HUNDRED NINETY-SIX TO TWO HUNDRED

In the Name of God, the most Compassionate, the most Merciful

On the infallibility of the Prophets and the Imams

May God bless Muhammad and his pure Household, and may God curse his enemies from now until the Day of Resurrection! And there is no power or strength except for the Lofty Glorious God.

The Wise God says in His Glorious Book:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللهِ وَلَٰكِن كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ.

It does not behoove any human that God should give him the Book, judgement and prophethood, and then he should say to the people, "Be my servants instead of God's." Rather [he would say], *"Be a godly people, because of your teaching the Book and because of your studying* (*tadrusūn*) *it"* (3:79).

The Importance of Giving Lessons and of Literacy

Tadrīs (giving lessons) means teaching someone in a particular way that involves writing. It is more particular than *ta'līm* (teaching) according to our respected master 'Allāmah Ṭabāṭabā'ī, who says:

وَالدِّرَاسَةُ أَخَصُّ مِنَ التَّعْلِيمِ فَإِنَّهُ يُسْتَعْمَلُ غَالِبًا فِيمَا يُتَعَلَّمُ عَنِ الْكِتَابِ بِقِرَاءَتِهِ.[1]

> "Dirāsah is more particular than ta'līm because dirāsah is normally used to refer to learning from a book by reading it. The root meaning of kitāb (book) is that which comes into being through being written down; tadrīs of a book involves writing it once written down. Therefore writing plays an important part in giving lessons (tadrīs) and teaching (ta'līm)."

In this blessed verse, God Almighty means: it is the responsibility of whomever God has given scripture, law, and prophecy to teach the people how to read the scripture and laws, teaching and giving them lessons by training divine instructors with practical knowledge of their scripture and continually giving lessons on and teaching it.

The divine scholars educated and trained under the supervision of great messengers and prophets can, by compiling together the divine books and by giving lessons and teaching, lead people to the path of success. Therefore the only way to follow the right course of

the messengers and prophets is via the scholars who are the means, and whose job it is to light up all people's minds with the truths of the religion by writing down and studying the Qur'anic verses. So this mission can only be completed by giving lessons on and teaching the book that necessitates writing.

In the Noble Qur'an, we see much use of the nouns *kitāb* (book), *kutub* (books), and words derived from the verbal noun *kitābah* (writing); it is as if the heading *kitābah* (writing mysteriously has an effect on communicating teachings and making them understood in addition to giving lessons on the *scientia* and studying them .

The Qur'an considers writing to be one of the important necessities of some laws and in fact commands it. We see that writing is referred to ten times in Qur'an 2:282 (*Sūrat al-Baqarah*, "The Cow"):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ (1) وَلْيَكْتُبْ بَيْنَكُمْ
كَاتِبٌ بِالْعَدْلِ (2) وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ (3) وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ (4)
وَلْيَتَّقِ اللَّهَ رَبَّهُ (5) وَلَا يَبْخَسْ مِنْهُ شَيْئًا (6) فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا (7) أَوْ ضَعِيفًا (8) أَوْ لَا
يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ (9) فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ (10)
وَاسْتَشْهِدُوا شَهِيدَيْنِ (11) مِنْ رِجَالِكُمْ (12) فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ (13) مِمَّنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ (14) أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا
(15) وَلَا تَسْئَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا (16) أَوْ كَبِيرًا (17)
إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا (18) وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ (19) وَلَا يُضَارَّ كَاتِبٌ (20) وَلَا
شَهِيدٌ (21) وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ (22)
وَاتَّقُوا اللَّهَ (23) وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.
وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ (24) مَقْبُوضَةٌ (25) فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ
أَمَانَتَهُ (26) وَلْيَتَّقِ اللَّهَ رَبَّهُ (27) وَلَا تَكْتُمُوا الشَّهَادَةَ (28) وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ (29) وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ.

O you who believe, when you [want to] *contract a loan, [one upon another], for a specified term, write it down, (1).*

And let a writer write down [the transaction document] between you justly, (2),—and let not the writer refuse to write (3) as God has taught him.

So let him write, and let the debtor dictate, (4) and let him be wary of God, his Lord, (5) and not omit anything from it (6).

But if the debtor is an incompetent (7), or feeble-minded, (8), or cannot dictate himself, (9), then let his guardian dictate justly (10) and take as witnesses two witnesses, (11), from among your men, (12)

Or if there are not two men, then a man and two women, (13), from those whom you approve of as witnesses, (14), so that if one of the two [women] *defaults, then the other will remind her (15).*

The witnesses must not refuse when they are summoned, and they should not consider it wearisome to write it down—whether it be a small, (16), or large (17) sum, [as being lent] *until its term. That is more equitable in the sight of God, and more upright in respect to testimony, and the likeliest way to avoid doubt—unless it is an on the spot transaction which you carry out between yourselves. Then, there would be no fault on you if you do not write it down (18).*

And call for witnesses when you make a deal, (19), and let no harm be done to writer, (20), or witness, (21); but if you do so, it is sinfulness (22).

So fear God (23), and God will teach you, and God has knowledge of everything, (23).

And if you are on a journey and cannot find a writer, then a retained (25) pledge (24), but if you trust each other, let the trustee deliver his trust, (26), and let him be wary of God, his Lord. (27) And do not conceal testimony. (28) Anyone who conceals it, his heart is indeed sinful. (29) And God knows best what you do.

As you see, we have translated these verses as per *Tafsīr al-Baydāwī*'s interpretation.[2]

The first verse is the longest one in the Qur'an and in the modern printed editions takes up an entire page. The first verse (282) explains twenty-three of the rules pertaining to commercial matters, long-term and short-term loans, rules pertaining to witnessing, the need for a sale to involve bailment when documentation and writing cannot be organized: by my count there are twenty-three rules. The next verse explains six further rules pertaining to those matters, taking the grand total up to twenty-nine.

These verses refer to writing and how to organize documentation and the importance of and need for doing so in transactions, and they emphasize that a written record is extremely important to strengthen, confirm, and validate transactions and fixed-term exchanges. The need for offices for documents and for certification of ownership documents may be deduced from these verses. On the whole, all the rules, laws, and commands for buying, selling, trading on credits, composing different documents, and receiving the endorsements of

those in authority can be derived from these two verses. These verses along with some other commands in a few other verses provide all the policies needed for cities and rules for society; it is the jurisprudents' task to deduce them therefrom to organize people's lives, and they have really done so in the best way possible—may God bless them all.

For the time being, it is beyond the scope of our discussion, and we only referred to these two verses as evidence of how important writing is, it being the main topic of our discussion from an Islamic perspective; the importance the Qur'an and the noble Prophet attach to it will become clear, as will their commandment to us keep reading and writing. It is so vital that most matters pertaining to our religion are based on writing—if it were not for writing down it would not be possible to preserve those matters.

The historian Abu Bakr Aḥmad Ibn Ali Ibn Thābit, better known as Khaṭīb Baghdadi, says:

> [The Prophet's] statement that writing is documentation (*qayd*) of knowledge is evidence that he permitted recording [knowledge] in books for anyone fearful that error would creep into his memory, and that he would be unable to remember precisely and accurately. And the Mighty and Sublime God says:
>
> وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟.
>
> *...and they should not consider it wearisome to write it down—whether it be a small, or large sum,* [as being lent] *until its term. That is more equitable in the sight of God, and more upright in respect to testimony, and the likeliest way to avoid doubt* (2:82).

As God Almighty commands us to write down debts to remember them and avoid doubt, it is even more important to write down knowledge, which is more difficult to remember than a debt, to avoid uncertainty and doubt. In our time there is an even greater need for a written record, due to the long chains of transmission and the difference in the reasons for narration.

Do you not see that God has told us to write down what we owe each other to help us when the other party denies it and as a reminder when we forget? He has also made the lack of any written evidence the strongest proof of the falseness of any claim made by forgers!

For example when the pagans falsely claimed that the angels were God's daughters, God told his Prophet to tell them:

فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ.

Then produce your scripture, if you are truthful (37:157). Similarly, the Jews said:

مَا أَنزَلَ اللهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ.

God has not sent anything down to any human being (6:91).[3] However, before that, they had widely broadcast to the contrary, because they believed in the Torah, so God told our Prophet to ask them:

مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا.

"Who sent down the Book that Moses brought—as a light and guidance for the people, which you make into parchments to display, while you conceal much..." (6:91).

The Jews could not provide any proof [in support of their original claim that God had not revealed anything to anyone], and God showed up their ability to do so, saying

قُلِ اللهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ.

Say: "God," then let them play around in their impious gossip.

God says in response to those who worship idols as gods instead of Him:

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِّن قَبْلِ هَٰذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَادِقِينَ.

Show me what [part] *of the earth have they created. Do they have any share in the heavens? Bring me a scripture* [revealed] *before this, or some vestige of* [divine] *knowledge, should you be truthful* (46:4). *Athārah* or *atharah* both mean the same thing—what is left of the ancients' scriptures.

Similarly, anyone who claims someone else's knowledge or right is his, has to adduce evidence in support of his sworn testimony, either upstanding witness evidence (*shahādat dhawī al-'adl*) or uncorrupted written evidence. Otherwise there is no way to confirm it.

And in a dispute between parties, a written document is good evidence to help resolve the matter. Hasan Ibn Abi Bakr related to us from Abu Sahl Aḥmad Ibn Muhammad Ibn 'Abdullāh Ibn Ziyād Qaṭṭān, from Isma'īl Ibn Isḥāq [who said]:

> 'Abdullāh Ibn Maslamah related to us from Sulaymān Ibn Bilāl, from 'Utbah Ibn Muslim, from Nāfi' Ibn Jubayr that Marwān Ibn Ḥakam delivered a sermon to the people, referring to Mecca, its people and its holiness. So Rāfi'ī Ibn Khadīj shouted at him, saying: "Why do I hear you talking about Mecca, its people, and its holiness, but not talking about

Medina, its people and its holiness?! God's Messenger declared holy everything between its two burnt stony stretches of land (*kull mā bayn lābatayhā*)![4] That is in our possession on a piece of Khawlānī tanned skin. If you want, I can read it for you." Nāfi' said: "So Marwān kept quiet, then said: 'I have heard some of that.'"

Writing within the Prophet's lifetime

Even if we had nothing else but our knowledge that the Holy Prophet used to make covenants with collectors of alms, and wrote a letter to 'Amr Ibn Ḥazm when he sent him to Yemen, it would be enough; he is a good example to us.[5]

Muhammad 'Ajjāj Khaṭīb says:

Next to the mosques there were *katātīb*,[6] where small children used to learn how to read and write as well as the Holy Qur'an. It must be known that the Battle of Badr had an enormous impact on teaching the children of Medina because the Prophet allowed the literate prisoners of war from Badr to teach ten children how to read and write in exchange for their freedom.[7] Learning how to read and write was not exclusive to boys. Girls also learned at home. Abu Bakr Ibn Sulaymān Ibn Abi Ḥathmah relates from Shifā', the daughter of 'Abdullah [who] said:

دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه [و آله] وسلم وَأَنَا عِنْدَ حَفْصَةَ فَقَالَ لِي: أَلَا تُعَلِّمِينَ هَذِهِ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةَ.[8]

"I was sitting with Ḥafṣah when God's Messenger came to see us and asked me: 'Won't you teach this [woman] how to apply written supplications to boils on the flank (*ruqyat al-namlah*), as you have taught her how to write?'"

Muhammad 'Ajjāj also says concerning the Holy Prophet's urging and emphasizing [the importance of learning]:

God's Messenger's encouragement was not restricted to his Companions' seeking knowledge of religious law from the Book and pure Sunnah. On the contrary, he enjoined them to all knowledge useful to the Muslims, as much as they needed in life to find their way. It was so that when he first arrived in Medina and heard a little over ten chapters of the Qur'an from Zayd Ibn Thābit, who was still a young boy, he was impressed, and he told him to learn the Jewish people's language. So he said to him:

يَا زَيْدُ تَعَلَّمْ لِي كِتَابَ يَهُودَ؛ فَإِنِّي وَاللهِ مَا آمَنُ يَهُودَ عَلَى كِتَابِي. وفي رواية: إِنِّي أُكْتُبُ إِلَى قَوْمٍ فَأَخَافُ أَنْ يَزِيدُوا عَلَيَّ أَوْ يَنْقُصُوا؛ فَتَعَلَّمِ السُّرْيَانِيَّةَ. قَالَ زَيْدٌ: فَتَعَلَّمْتُهَا فِي سَبْعَةَ عَشَرَ يَوْمًا.[9]

"O Zayd! Learn the Jewish people's Book (*kitāb*) for me, because by God, the Jews have not believed on the basis of my Book!"[10] Another hadith says: "[Whenever] I write [a letter] to a tribe, I fear that they will add or take some away! So learn Syriac!" Zayd said: "I learned it in seventeen days!"

God's Messenger's Hadiths Enjoining Writing

Khaṭīb Baghdadi narrates nine prophetic hadiths ordering whoever complained to him about a short memory to rely on writing.

One: Via his chain from Abu Hurayrah [who] said:

A man would witness the Prophet's hadith but not remember it so he would ask me and I would tell him. He then complained about his bad memory to God's Messenger, so the Prophet said to him:

اسْتَعِنْ عَلَى حِفْظِكَ بِيَمِينِكَ ـ يعني الكتاب.

"Ask your right hand for help—that is, write!"

Two: Also via his chain from Abu Hurayrah [who] said:

A man complained about his memory to God's Messenger and said:

اسْتَعِنْ عَلَى حِفْظِكَ بِيَمِينِكَ ـ يعني: اكْتُبْ.

"Ask your hand for help—that is, write!"

Three: Again from Abu Hurayrah [who] said:

A man said: "O God's Messenger, I cannot remember anything." [The Prophet] said:

اسْتَعِنْ بِيَمِينِكَ عَلَى حِفْظِكَ

"Ask your hand for help—that is, write!"

Four: From Abu Hurayrah [who] said:

"A man complained of his short memory to God's Messenger (s), so [the Prophet] told him: 'You have to [write]!'"

Five: Also from Abu Hurayrah [who] said:

A man from the Anṣār said:

يَا رَسُولَ اللهِ! إِنِّي أَسْمَعُ مِنْكَ أَحَادِيثَ وَأَخَافُ أَنْ تَفَلَّتَ مِنِّي. قَالَ: اسْتَعِنْ بِيَمِينِكَ.

"O God's Messenger, I hear hadiths and I fear that they slip away from me!" [The Prophet] said: "Ask your right hand for help—that is, write!"

Six: Also via his chain from [Abu Hurayrah], who said:

A man came, and said:

يَا رَسُولَ اللهِ! إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَفَأُحِبُّ أَنْ أَحْفَظَهُ فَلَا أَنْسَاهُ. فَقَالَ النَّبِيُّ صلى الله عليه و آله: اسْتَعِنْ بِيَمِينِكَ.

"O God's Messenger, I hear a lot of hadith from you, and I want to record it so I don't forget it!" The Prophet said: "Ask your right hand for help—that is, write!"

Seven: Via his chain from him:

إِنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ يَسْمَعُ مِنَ النَّبِيِّ صلى الله عليه و آله أَشْيَاءَ تُعْجِبُهُ كَانَ لَا يَقْدِرُ عَلَى حِفْظِهِ؛ فَقَالَ النَّبِيُّ صلى الله عليه و آله: اسْتَعِنْ بِيَمِينِكَ.

"A man from the Anṣār would hear things that he liked from the Prophet but he could not remember them, so the Prophet told him: 'Ask your right hand for help.'"

Eight: From his chains from [Abu Hurayrah who] said:

إِنَّ رَجُلًا شَكَا إِلَى النَّبِيِّ صلى الله عليه و آله سُوءَ الْحِفْظِ، فَقَالَ: اسْتَعِنْ عَلَى حِفْظِكَ بِيَمِينِكَ.

"A man complained of his poor memory to the Prophet, so [the Prophet] said: 'Seek your right hand's help to remember!'"

Nine: Via his chain from Anas Ibn Mālik [who] said:

شَكَا رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه و آله سُوءَ الْحِفْظِ، فَقَالَ: اسْتَعِنْ بِيَمِينِكَ.

"A man complained of his short memory to the Prophet, so [the Prophet] said: 'Ask your right hand for help!'"

Similarly, Khaṭīb Baghdadi, relates, via his unbroken chain, six hadiths from God's Messenger saying:

قَيِّدُوا الْعِلْمَ بِالْكِتَابَةِ.

"Hobble knowledge by writing it down (*Qayyidu al-ilm bi al-kitabah*)!"

One: From 'Abdullāh Ibn 'Amr Ibn al-'Āṣ who said:

قُلْتُ: يَارَسُولَ اللهِ! اَقَيِّدُ الْعِلْمَ؟

"I asked: 'O God's Messenger, should I hobble knowledge?' He replied: 'Yes.'"

Two: From 'Abdullāh Ibn 'Amr [who] said:

يَارَسُولَ اللهِ اَقَيِّدُ الْعِلْمَ؟! قَالَ: نَعَمْ! قُلْتُ: وَمَا تَقْيِيدُهُ؟! قَالَ: الْكِتَابُ.

"'O Prophet of Allah, should I hobble knowledge?' He said: 'Yes.' Then I asked: 'O God's Messenger, what is hobbling it?' He said: 'Writing.'"

Three: From ['Abdullāh Ibn 'Amr who] said:

God's Messenger said:

قَيِّدُوا الْعِلْمَ! قُلْتُ: يَارَسُولَ اللهِ! وَمَا تَقْيِيدُهُ قال: الكتاب!

"Hobble knowledge!" I asked: "O God's Messenger, what is hobbling it?" He said: "Writing."

Four: From 'Amr Ibn Shu'ayb, from his father, from his grandfather, [who] asked God's Messenger: "Should I hobble knowledge?" He replied: "Yes, meaning writing it down."

Five: From 'Amr Ibn Shu'ayb, from his father, from his grandfather [who] said God's Messenger said:

قيدوا العلم بالكتاب!

"Hobble knowledge by writing!"

Six: From Anas whom some people called Ibn Mālik [Anas Ibn Mālik who] said:

قَالَ رَسُولُ اللهِ صلَّى اللهُ عَلَيه [وآله] وسلَّم: قَيِّدُوا الْعِلْمَ بِالْكِتَابِ.[11]

"God's Messenger said: 'Hobble knowledge.'"

Khaṭīb relates via three unbroken chains from Rāfi'ī Ibn Khadīj, one of which says:

قَالَ: قُلْنَا: يَارَسُولَ اللهِ! إِنَّا نَسْمَعُ مِنْكَ أَشْيَاءَ أَفَنَكْتُبُهَا؟! قَالَ: اكْتُبُوا وَلَا حَرَجَ

"He said: 'We said: "O God's Messenger! We hear things from you, so should we write them down?" He replied: "Write. There is no

objection.'"'

One says:

مَرَّ عَلَيْنَا رَسُولُ اللهِ صلى الله عليه و آله ونَحْنُ نَتَحَدَّثُ،
فَقَالَ: مَا تَحَدَّثُونَ؟! قُلْنَا: نَتَحَدَّثُ عَنكَ يَا رَسُولَ اللهِ! قَالَ: تَحَدَّثُوا وَلْيَتَبَوَّأْ مَنْ كَذَبَ عَلَيَّ مَقْعَداً مِنْ
جَهَنَّمَ.

God's Messenger passed by us when we were relating hadiths. He asked us what we were relating. We answered: "We are relating hadiths from you, God's Messenger." He said: "Speak, but whoever lies about me, should prepare a place in hell!"

Rāfi'ī says:

God's Messenger proceeded with his business, and the people lowered their heads and stopped talking; they were uneasy about what they had heard from God's Messenger! So [the Prophet] asked: "What is the matter with you? Why don't you relate?" They answered: "What we heard from you, God's Messenger!"

[The Prophet] said:

إِنِّي لَمْ أُرِدْ ذَلِكَ؛ إِنَّمَا أَرَدْتُ مَنْ تَعَمَّدَ ذَلِكَ قَالَ: فَتَحَدَّثْنَا.

"I did not mean that; I only meant intentionally so."

Rāfi'ī says:

"So we talked."

Rāfi'ī says:

قُلْتُ: يَا رَسُولَ اللهِ إِنَّا نَسْمَعُ مِنكَ أَشْيَاءَ فَنَكْتُبُهَا؟! قَالَ اكْتُبُوا وَلَا حَرَجَ.[12]

I asked: "O God's Messenger, we hear things from you. Should we write them down?" He stated: "Write them. There is no objection."

Similarly, Khaṭīb relates via twenty-five unbroken chains from 'Amr Ibn Shu'ayb, from his father Shu'ayb, from his grandfather 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, who said:

"We asked: 'O God's Messenger, we hear things from you which we cannot remember. Should we write them down?' [The Prophet] replied: 'Yes.'"

Even though these hadiths are numerous, their content and meaning are similar. In all of them the Prophet allows hadiths to be written down, such as:

يَارَسُولَ اللهِ! إِنِّي أَسْمَعُ مِنْكَ أَشْيَاءَ أَخَافُ أَنْ أَنْسَاهَا؛ فَتَأْذَنُ لِي أَنْ أَكْتُبَهَا؟! قَالَ: نَعَمْ.

"'O God's Messenger, I hear things from you. I fear that I will forget them. So do you allow me to write them down?' He said: 'Yes.'"

Many of them say:

يَارَسُولَ اللهِ! أَكْتُبُ مَا أَسْمَعُ مِنْكَ؟ قَالَ: نَعَمْ؛ قُلْتُ: فِي الرِّضَا وَالْغَضَبِ؟ قَالَ: نَعَمْ. قَالَ: إِنِّي لَا أَقُولُ فِي الْغَضَبِ وَالرِّضَا إِلَّا الْحَقَّ - إِنَّهُ لَا يَنْبَغِي لِي أَنْ أَقُولَ إِلَّا حَقًّا.

"'O God's Messenger! Should I write what I hear from you?' He said: 'Yes.' I said: 'When [you're] content and [when you're] angry?' He said: 'Yes.' Then he stated: 'Both when angry and content I only speak the truth. I should only speak the truth!'"

Some of them say:

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: مَنْ قَالَ عَلَيَّ مَالَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.[13]

قَالَ: فَمَكَثْنَا قَرِيباً مِنْ شَهْرٍ لَا نُحَدِّثُ بِشَيْءٍ. فَقَالَ ذَاتَ يَوْمٍ وَنَحْنُ عِنْدَهُ جُلُوسٌ، كَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ، فَقَالَ: مَالَكُمْ لَا تُحَدِّثُونَ؟!

فَقُلْنَا: سَمِعْنَاكَ يَارَسُولَ اللهِ تَقُولُ: مَنْ تَقَوَّلَ عَلَيَّ مَالَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ!

قَالَ: فَقَالَ: تَحَدَّثُوا وَلَا حَرَجَ!

قَالَ: فَقُلْتُ: يَارَسُولَ اللهِ! إِنَّكَ تُحَدِّثُنَا فَلَا نَأْمَنُ أَنْ نَضَعَ شَيْئاً عَلَى غَيْرِ مَوْضِعِهِ، أَفَأَكْتُبُ عَنْكَ؟!

قَالَ: نَعَمْ فَاكْتُبْ عَنِّي، قَالَ: قُلْتُ: فِي الرِّضَا وَالسَّخَطِ؟! قَالَ: فِي الرِّضَا وَالسَّخَطِ.

God's Messenger said:

"Whoever says that I have said what I did not will surely take up a place in hell!"

['Abdullāh, the narrator of the hadith says:] We went for a nearly a whole month without relating anything. Then one day when we were sitting in his presence of the Holiness, as if there was a bird on our heads, [the

Prophet] asked: "Why are you not talking?" We replied: "We heard you say, God's Messenger: 'Whoever claims that I said what I did not say will surely take up a place in hell!'" [The narrator says:] Then [the Prophet] said: "Relate. There is no objection."

[The narrator says:] I asked: "O God's Messenger, you speak to us but we cannot be sure that we are not putting anything out of place, so should I write down [what I hear] from you?" He replied: "Yes, write [what you hear] from me!"

I asked: "[Both] when you're content and angry?" [The Prophet] replied: "Yes, [both] when I'm content and angry!"

We find in one route to the hadith that al-Mu'āfā Ibn Zakariyyā says at the end of the hadith:

"There is in this narration a clear indication that it is correct to record knowledge and to make a written note of wisdom, so that people can refer to it and remember what they have forgotten and recover what has eluded him and that it is wrong for anyone to say that it is discouraged."

And it is narrated that Solomon son of David said to one of the devils he had captured:

مَا الْكَلَامُ؟ قَالَ: رِيحٌ. قَالَ: فَمَا تَقْيِيدُهُ

"What is speech?"

He replied:

"It is a wind!"

Solomon asked:

"How can it be reined?"

He replied:

"[By] writing [it] down."

Some hadiths say:

قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللهِ صلى الله عليه و آله، اريدُ حِفْظَهُ. فَنَهَتْنِي قُرَيْشٌ، فَقَالُوا: إِنَّكَ تَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ مِنْ رَسُولِ اللهِ صلى الله عليه و آله وَرَسُولُ اللهِ بَشَرٌ

يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا![14] فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ صلى الله عليه و آله؛ فَقَالَ: اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا خَرَجَ مِنِّي إِلَّا حَقٌّ.

[He said:] I used to write down everything I heard from God's Messenger, wanting to remember it. However, the Quraysh told me not to, so they said: "You write down everything you hear from God's Messenger, but God's Messenger is a human being. He speaks both when angry and content!" Thereafter, I stopped writing and I mentioned that to God's Messenger. [The Prophet] said: "Write, because by Him in Whose Hand my soul is, nothing but the truth has ever issued from me!"

One of them says:

فَأَسْتَعِينُ بِيَدِي مَعَ قَلْبِي؟

"Should I rely on my hand as well as my memory (*qalbī*)?"

He replied:

"Yes."

One hadith says:

"Net them by writing down!"

شَبِّكُوهَا بِالْكَتْبِ.[15]

Khaṭīb narrates six hadiths via his unbroken chain from Abu Hurayrah that:

"None of the Prophet's Companions has more hadiths than I except for 'Abdullāh Ibn 'Amr, because he wrote [them] down and I did not know to write [them] down."

The wording of all of them is similar. One of them says:

مَا كَانَ أَحَدٌ أَعْلَمَ بِحَدِيثِ رَسُولِ اللهِ صلى الله عليه و آله مِنِّي إِلَّا عَبْدَ اللهِ بْنَ عَمْرٍو، فَإِنَّهُ كَانَ يَكْتُبُ بِيَدِهِ فَاسْتَأْذَنَ رَسُولَ اللهِ صلى الله عليه و آله أَنْ يَكْتُبَ عَنْهُ مَا سَمِعَ فَأَذِنَ لَهُ رَسُولُ اللهِ، فَكَانَ يَكْتُبُ بِيَدِهِ وَيَعِي بِقَلْبِهِ، وَأَنَا كُنْتُ أَعِي بِقَلْبِي.[16]

"No one knew God's Messenger's hadiths better than I did, except for 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, because he wrote in his own hand, and asked God's Messenger for permission to write down whatever he heard

from him, and God's Messenger granted him permission. Thereafter he would write in his own hand and his heart would remember. I would just remember with my heart."

'Abdullāh Ibn 'Amr's Hadith Collection Entitled *Ṣādiqah* within the Prophet's Lifetime

Khaṭīb relates five hadiths via his unbroken chain saying that *al-Ṣādiqah* was a book (*ṣaḥīfah*) that 'Abdullah Ibn 'Amr compiled of whatever God's Messenger [said].

One of them says:

الصَّادِقَةُ صَحِيفَةٌ كَتَبْتُهَا مِنْ رَسُولِ اللهِ صلى الله عليه وآله

"*Al-Ṣādiqah* is a book I compiled of whatever God's Messenger [said]."

Another says that Mujāhid said:

أَتَيْتُ عَبْدَ اللهِ بْنَ عَمْرٍو فَتَنَاوَلْتُ صَحِيفَةً مِنْ تَحْتِ مَفْرَشِهِ، فَمَنَعَنِي. قُلْتُ: مَا كُنْتَ تَمْنَعُنِي شَيْئاً! قَالَ: هَذِهِ الصَّادِقَةُ. هَذِهِ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وآله لَيْسَ بَيْنِي وَبَيْنَهُ أَحَدٌ. إِذَا سَلِمَتْ لِي هَذِهِ وَكِتَابُ اللهِ تَبَارَكَ وَتَعَالَى وَالْوَهْطُ فَمَا أُبَالِي مَا كَانَتْ عَلَيْهِ الدُّنْيَا!

"I visited 'Abdullāh Ibn 'Amr Ibn al-'Āṣ and I took out a book from under his bedding, but he stopped me. I said: 'You would never stop me [doing] anything!' He said: 'This is *al-Ṣādiqah*. It is everything I heard directly (*laysa baynī wa baynahu aḥad*) from God's Messenger. If nothing but this, the Blessed and Transcendent God's Book, and the Waht remained safe then I would not care what state the world is in!'"

Waht is explained elsewhere:

"Wahṭah is land that 'Amr Ibn al-'Āṣ donated to charity. He worked on it."

One of [the hadiths] says that Abu Rāshid Ḥabrānī said:

I visited 'Abdullāh Ibn 'Amr Ibn al-'Āṣ and said: "Tell me what you heard from God's Messenger!" So he threw me a book (*Ṣaḥīfah*) and said: "This is what God's Messenger wrote for me." I looked and lo, in it was [written]:

إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، فَقَالَ: يَا أَبَا بَكْرٍ! قُلِ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، لَا إِلَهَ إِلَّا أَنْتَ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.[17]

Abu Bakr al-Ṣiddīq [sic] said: "O God's Messenger! Teach me what to say when I wake up in the morning and the afternoon." So [the Prophet] said: "O Abu Bakr! Say: 'O God, Creator of the heavens and the earth, Knower of the unseen and the seen. There is no god apart from You! You are the Lord and the Owner of everything! I seek refuge in You from the evil of myself, the evil of Satan and his polytheism, and from my scooping up evil for myself or dragging it towards any Muslim!'"

Writing within the Prophet's Lifetime

Khaṭīb has also narrated another Prophetic hadith that emphasizes the importance of writing; it says that the Prophet ordered his Companions to write down for Abu Shāt his sermon that he had heard from him. Khaṭīb [Abu Bakr Aḥmad Ibn Muhammad Ibn Ghālib Khārazmī] narrates this via his unbroken chain from Abu Hurayrah, who said:

لَمَّا فَتَحَ اللهُ تَعَالَى عَلَى رَسُولِهِ صَلَّى اللهُ عَلَيْهِ [وَآلِهِ] وَسَلَّمَ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ؛ وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ؛ وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي، فَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يُخْتَلَى شَوْكُهَا، وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ؛ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدِيَ وَإِمَّا أَنْ يَقْتُلَ. فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللهِ؛ فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا، فَقَالَ: إِلَّا الْإِذْخِرَ. فَقَامَ أَبُو شَاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ [وَآلِهِ]: اكْتُبُوا لِأَبِي شَاهٍ.

When the Transcendent God granted his Messenger victory over Mecca, [the Prophet] stood up among the people and after praising Almighty God, he said:

> Blessed Transcendent God withheld the elephant from Mecca, and put His Messenger and the believers in charge of [Mecca]. An hour

> of the day has been made permissible to me, and it will never again be made permissible for anyone else after me.
>
> So its game should not be startled, its thistle should not be picked, and a fallen animal there is only permissible for a finder. Whoever's family member is killed has two choices: to be given compensation or to kill [the murderer instead].

Thereupon, 'Abbās said:
"Except lemongrass (*idhkhir*), O God's Messenger, because we put it on our graves and [in] our homes!" So [the Prophet] answered: "Yes, except lemongrass."

Then Abu Shāt, who was from Yemen, stood up and asked:

"Write it down for me, God's Messenger!" So God's Messenger said [to his Companions]: "Write it down for Abu Shāt."

The narrator of this hadith, Abu Bakr Ibn Muhammad Ibn Ghālib al-Faqīh al-Khārazmī, says:

"I asked Awzā'ī: 'What do his words: "Write it down for me, God's Messenger," mean?' He said: 'He means this sermon that he heard from God's Messenger.'"[18]

All this information is included by Khaṭīb Baghdadi in his book *Taqyīd al-'Ilm*, [written] to prove the [permissibility] and importance of writing, and the Holy Prophet's enjoinment of it. As you can see, there is no mention of the Master of the Believers' book (*Ṣaḥīfah*); nor does he cite as an example the Holy Prophet's asking for a pen and parchment to write for his nation, after which they would never have gone astray! This caused so much astonishment to Yūsuf al-'Ushsh, the publisher, critical, editor and commentator on the book, that he could not contain himself. He says in a footnote:

> It is very strange that in his book Khaṭīb overlooked quoting the example of the Holy Prophet wanting to write a note on his deathbed, when the narration on it is in *Ṣaḥīḥ Bukhārī*, (Leiden), vol. 1, p. 41, *Ṣaḥīḥ Muslim*, with commentary by Nawawī, vol. 2, p. 42, *Tārīkh Ṭabarī*, vol. 4, pp. 186-7, and *Usd al-Ghābah*, vol. 3, p. 305. There is commentary on the hadith in *Irshād al-Sārī*, vol. 1, p. 169, *Fatḥ al-Bārī*, vol. 1, pp. 185-7, *'Umdat al-Qārī*, vol. 1, p. 575, and Nawawī, *Sharḥ Muslim*, vol. 2, p. 43.[19]

I, the humble writer of these lines, believe that Khaṭīb made a deliberate mistake, as Sunni scholars often do! They make deliberate

mistakes, adding something or omitting something else, altering, truncating, or avoiding all mention of a hadith. All this is evidence of the incorrectness of their opinions and jurisprudential schools, which are based on terrorizing people and stifling the voice of truth and delivering the coup de grace to [the truth].

Omar's Ban on Writing Prophetic Hadiths

The most obvious example is that, as witnessed by a group of people, their leader said, referring to the greatest Messenger:

"He is delirious; God's Book suffices us!"

From that starting point, they ignored the noble Prophet's Household's hadiths that had already been written down at that time. They were in the Master of the Faithful's possession, available to them to refer to if they wanted to. However, the Sunnis, whose main aim was to sideline the Household, decided not to refer to those hadiths. Not only did they ignore them; they also said they were worthless! It is because their compilations included exegetical hadiths and other prophetic hadiths that favored the Master of the Faithful and referred to his status, which conflicted with their usurper government. They had to sideline the Household, their books, and their hadiths to secure power and control. Otherwise there would be a co-existence of contradictories or co-existence of contraries!

Hence, Omar said:

حَسْبُنَا كِتَابُ اللهِ

"God's Book suffices us!"

He stirred up that disturbance in the Prophet's presence at that gathering, which became

الرزيةَ كل الرزية

"the disaster, all the disaster."

There was then so much noise that the Prophet refused to write down what he intended before passing away.

Think about it: suppose that the note that the Prophet wanted to write was not about Imam Ali's executorship, but that it was still something that would have guaranteed that the Muslim nation would never going astray—until the Day of Resurrection.

There must be someone to tell those people who were like a nurse-maid claiming to be more loving than her charge's own mother,

that the Prophet's note would have guaranteed the people's eternal happiness and avoidance of error! So what was Omar's excuse for depriving the nation of this blessing from then and until the Day of Resurrection!

It is exactly the same as the case of Mālik Ibn Nuwayrah, who refused to pay alms (*zakāt*) to Abu Bakr's state treasury, because it should be paid to the rightful successor and master, Ali Ibn Abi Ṭālib. Khālid Ibn Walīd accused him of apostasy and killed him horrifically! Then his excuse for doing so was accepted by Abu Bakr, because if the public knew that Mālik was not an apostate, and was still a Muslim, and just wanted to pay his and his tribe's *zakāt* to the correct person, and, if Abu Bakr had executed Khālid Ibn Walīd for murdering a Muslim, then everyone would oppose Abu Bakr; no one would be able to know what would happen and there would be no stability for the state apparatus! That would mean the co-existence of contradictories or of contraries. Hence, they brought Khālid's head post haste to keep the affair secret. Otherwise the rip would have spread beyond repair and the state apparatus would have been reviled and despised.

It was a secret that Khālid whispered in Abu Bakr's ear; Abu Bakr then found him not guilty, and when he told Omar, who had objected to Khālid's conduct, Omar accepted Abu Bakr's decision and abandoned his previous resolve to avenge Khālid. The people then regarded each other with sincerity of affection, and sat at a hearty spread, gnawing at what was on it.

Omar's words "God's Book suffices us" are so illogical that the Sunnis become embarrassed when explaining them! But Omar himself thwarted God's Messenger's resolve to write, and prevented a shoulder bone inkwell being brought to him to demolish the pillars of the Household's guardianship even though he knew full well that what he was saying was wrong, and that the Qur'an is complemented by God's Messenger's tradition!

Then during his term, he strictly banned discussion of the Prophet's hadith and biography. He not only banned writing down hadith, but also prohibited people from speaking about them. But why did he do so? It was because he did not want the people to talk about Prophetic hadiths about the Master of the Faithful's guardianship, Imamate, executorship, and immediate successorship. These hadiths were proof against the unlawful government, so how could people be left free to discuss them, let alone write them down! After all, it was he who kicked in Fatimah's door and herded Ali to the mosque by force to swear allegiance!

Shaykh Maḥmūd Abu Rayyah, after rejecting this hadith related by the Sunnis:

أَلَا وَإِنِّي قَدْ أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ.

"Lo, I have been given the Book and something similar," says: "If so, why did the Prophet not realize he should write down, within his lifetime, the similar thing, when he was receiving it from his Lord—the way he realized he should write down the Qur'an?!"

And then he says:

Is it logical for the Prophet to leave half of what was revealed to him in people's memories, but without any written record, only for a group to take part of it and leave the rest after his death, and another group to choose another part of it? This is what happens without a written record. If so, would the Prophet have completed his mission and passed on the full trust to its beneficiaries?

Where was this hadith when the Prophet allegedly said on his deathbed:

إِنِّي وَاللهِ مَا تَمْسِكُونَ عَلَيَّ بِشَيْءٍ، إِنِّي لَمْ أُحِلَّ إِلَّا مَا أَحَلَّ الْقُرْآنُ، وَلَمْ أُحَرِّمْ إِلَّا مَا حَرَّمَ الْقُرْآنُ؟[20]

"By God, do not cling to me for anything. I have only made lawful what the Qur'an has made lawful, and have not made unlawful, anything that the Qur'an has not made unlawful!"

after this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you, and completed My favor unto you, and have chosen Islam as a religion for you (5:3).

Next, where was this hadith when Abu Bakr said to the people:

بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ، فَاسْتَحِلُّوا حَلَالَهُ، وَحَرِّمُوا حَرَامَهُ.

"The Book of God is between you and us, so regard as lawful what it says is lawful, and regard as unlawful what it says is unlawful"?

Where was this hadith when the Prophet was on his deathbed and wanted to write a note to stop the nation from going astray after his death? Omar said: "God's Book suffices us."

He goes on up to where he says:

"We see that the Prophet's Companions did not stop at that [prohibiting

written records of hadith]; they even had an aversion to narrating hadith and were extremely strict [in their criteria] for accepting hadith."

Dhahabī, in *Tadhkirat al-Ḥuffāẓ*, says:

According to Ibn Abi Malīkah,[21] after God's Messenger's death, Abu Bakr brought people together and said:

إِنَّكُمْ تُحَدِّثُونَ عَنْ رَسُولِ اللهِ أَحَادِيثَ تَخْتَلِفُونَ فِيهَا، وَالنَّاسُ بَعْدَكُمْ أَشَدُّ اخْتِلَافاً؛ فَلَا تُحَدِّثُوا عَنْ رَسُولِ اللهِ شَيْئاً؛ فَمَنْ سَأَلَكُمْ فَقُولُوا: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ، فَاسْتَحِلُّوا حَلَالَهُ، وَحَرِّمُوا حَرَامَهُ.

"You relate hadiths from God's Messenger over which you disagree, and after you, people will disagree even more! So do not relate any hadith from God's Messenger. If anyone asks you, say: God's Book is between you and us, so regard as lawful whatever it says is lawful and regard as unlawful whatever it says is unlawful!"

And Ibn 'Asākir narrates from Muhammad Ibn Isḥāq, from Ṣāliḥ Ibn Ibrahim Ibn 'Abd al-Raḥmān Ibn 'Awf:

Prior to his death, Omar Ibn al-Khaṭṭāb sent for God's Messenger's Companions and gathered them from the horizons: 'Abdullāh Ibn Ḥudhayfah, Abu al-Dardā', Abu Dharr, and 'Aqabah Ibn 'Āmir. He then said: "What are these hadiths from God's Messenger that you have spread on the horizons?" They asked: "Do you forbid us?" Omar said: "No. Stay with me. No, by God, do not leave me so long as I live. We are wiser [than the common people]. We can learn from you and respond to you!" Then they did not leave Omar, until he died.[22]

Dhahabī relates in *Tadhkirat al-Ḥuffāẓ* from Shu'bah, from Sa'īd Ibn Ibrahim, from his father that Omar imprisoned Ibn Mas'ūd, Abu Dardā', and Abu Mas'ūd Anṣārī and said:

"You have narrated much hadith from God's Messenger!"[23]

He had imprisoned them in Medina but then Abu Bakr released them.[24]

Ibn Sa'd and Ibn 'Asākir narrate a saying from Maḥmūd Ibn Lubayd—the wording being Ibn Sa'd's:

"I heard Othman Ibn 'Affān [lecturing] on the pulpit saying: 'It is not permissible for anyone to narrate any hadith that he did not hear during Abu Bakr's or Omar's terms. Now it is not one of his most knowledgeable Companions that is stopping me. I just heard him say: "Whoever says that I said what I did not, will surely take up a place in hell!"'"

Jāmi' Bayān al-'Ilm wa Faḍlih,[25] by Ḥāfiẓ al-Maghrib Ibn 'Abd al-Birr, narrates from Sha'bī, from Qaraẓah Ibn Ka'b, who said:

خَرَجْنَا نُرِيدُ الْعِرَاقَ فَمَشَى مَعَنَا عُمَرُ إِلَى صِرَارٍ[26] ثُمَّ قَالَ لَنَا: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟! قُلْنَا: أَرَدْتَ أَنْ تُشَيِّعَنَا وَتُكْرِمَنَا! قَالَ: إِنَّ مَعَ ذَلِكَ لَحَاجَةً خَرَجْتُ لَهَا: إِنَّكُمْ لَتَأْتُونَ بَلْدَةً لِأَهْلِهَا دَوِيٌّ كَدَوِيِّ النَّحْلِ، فَلَا تَصُدُّوهُمْ بِالْأَحَادِيثِ عَنْ رَسُولِ اللهِ وَأَنَا شَرِيكُكُمْ! قَالَ قَرَظَةُ: فَمَا حَدَّثْتُ بَعْدَهُ حَدِيثاً عَنْ رَسُولِ اللهِ.

وفي رواية اخرى: إِنَّكُمْ تَأْتُونَ أَهْلَ قَرْيَةٍ لَهَا دَوِيٌّ بِالْقُرْآنِ كَدَوِيِّ النَّحْلِ فَلَا تَصُدُّوهُمْ بِالْأَحَادِيثِ لِتَشْغَلُوهُمْ. جَوِّدُوا[27] الْقُرْآنَ وَأَقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ اللهِ وَأَنَا شَرِيكُكُمْ![28]

قَرَظَةُ قَالُوا: حَدِّثْنَا! فَقَالَ: نَهَانَا عُمَرُ[29] وَفِي الأُمِّ لِلشَّافِعِيِّ رِوَايَةُ الرَّبِيعِ بْنِ سُلَيْمَانَ: فَلَمَّا قَدِمَ قَرَظَةُ قَالُوا: حَدِّثْنَا! قَالَ: نَهَانَا عُمَرُ.

We left Medina for Iraq and Omar escorted us up to Ṣirār. On the way there, he asked us: "Do you know why I accompanied you?" We answered: "You wanted to escort us and be hospitable to us!" He said: "Apart from that I surely need something. I set out because of it. Surely you are going to a town the inhabitants of which buzz like bees, so do not distract them with hadiths from God's Messenger, and I will be your partner!" Qaraẓah said: "I then did not narrate any hadith from God's Messenger."

Another hadith says:

"Surely you are going to a township the inhabitants of which buzz with the Qur'an like bees! So, do not divert them with hadiths to distract them. Recite the Qur'an well and minimize narration [of hadiths] from God's Messenger; I will be your partner!"

Thereafter when Qaraẓah arrived, [the people there] asked him:

"Relate hadiths to us."

He then said:

"Omar has forbidden us."

And in his book *al-Umm* by Shāfi'ī, Rabī' Ibn Sulaymān's narration says:

> "When Qaraẓah arrived [the people] asked [him]: 'Relate hadiths to us.' He answered: 'Omar has forbidden us!'"

Omar used to say:

> "Minimize narrating from God's Messenger to what is acted upon."[30]

In *Knowing the Imams*, vol. 12, Lessons 174-76, and quoting from Suyūṭī, Ibn Kathīr, Bazzāz, Dāraquṭnī in *al-Ifrād*, Ibn Mardawayh, Ibn 'Asākir, *Sunan al-Dārimī*, *Sīrat Omar* by Juzī, *Kanz al-'Ummāl*, Naṣr Maqdisī, Iṣfahānī, Ibn Anbārī and Alkānī, *Fatḥ al-Bārī* and *al-Futūḥ al-Makkiyyah*, we told the story of Ṣubaygh Tamīmī Ibn 'Asal, who was whipped a hundred lashes—till his body bled—for asking Omar what

الذَّارِيَاتِ ذَرْوا

By the swift scatterers (51:1) means.

Omar strictly prohibited four things:

1) Asking about confusing passages in the Qur'an (*Mushkil al-Qur'an*);
2) Asking about hitherto inapplicable laws and duties;
3) Explaining prophetic hadiths;
4) Writing hadiths down.

Well known Companions of the Prophet were lashed and imprisoned in accordance with what Omar had decreed.

'Allāmah Amīnī's Response to Omar's Prohibition on Writing Down Hadiths

'Allāmah Amīnī says:

> "When Omar sent Abu Mūsā Ash'arī to Iraq he told him: 'You are going to a people who have buzzing with the Qur'an in their mosques like bees. So leave them as they are, and do not distract them with hadiths; I am your partner in that.'"

Ibn Athīr cites this in his history book, volume 8, page 107; and he says that this is famously related from (*marūf 'an*) Omar.

Ṭabarānī quotes Ibrahim Ibn 'Abd al-Raḥmān as saying:

"Omar detained three men: Ibn Mas'ūd, Abu Dardā', and Abu Mas'ūd Anṣārī, and told them: 'You have narrated many hadiths from God's Messenger!' He detained them in Medina until he was killed."[31]

Ḥakīm's *Mustadrak*, volume 1, page 110, says:

"Omar Ibn Khaṭṭāb asked Ibn Mas'ūd, Abu Dardā', and Abu Dharr: 'What is this hadith you have narrated from God's Messenger?' I gather that [Omar] detained them until he was stabbed (*uṣīb*)."

Jamāl al-Dīn Ḥanafī says:

"Omar detained Abu Mas'ūd, Abu Dardā', and Abu Dharr until he was stabbed (*uṣīb*). He had already told them: 'What is this hadith that you are narrating from God's Messenger?!' [The narrator says]: I think that he detained them in Medina until he was stabbed. He did the same to Abu Mūsā Ash'arī, even though he was fair with him!" (*al-Mu'taṣar*, vol. 1, p. 459).

Omar told Abu Hurayrah:

"You must surely stop narrating hadiths from God's Messenger or I will surely send you to a land of trampling."[32]

And he told Ka'b al-Aḥbār:

"You must surely stop narrating hadiths or I will surely send you to the land of monkeys!"[33]

Dhahabī, in *Tadhkirah*, volume 1, page 7, narrates from Abu Salamah [who] said:

"I said to Abu Hurayrah: 'Did you use to narrate hadiths during Omar's term like this?' He answered: 'If I had narrated hadiths during his term, as I narrate to you, he would have beaten me with his wooden whip (*mikhfaqah*).'"

Abu Omar narrates from Abu Hurayrah [who] said:

"I have related hadiths to you that had I narrated them during Omar Ibn al-Khaṭṭāb's term, Omar would have beaten me with his whip (*dirrah*)!"[34]

In Zuhrī's words:

"Would I have narrated these hadiths to you while Omar was still alive?!

Lo, by God, in that case I would surely be certain that [his] whip (*mikhfaqah*) would strike (*sa tubāshir*) my back!"

Ibn Wahab says:

"I most surely narrate hadiths, which had I spoken about them during Omar's term or in Omar's presence, he would have split open my head!" (*Tārikh Ibn Kathīr*, vol. 8, p. 107).

Similar to this hadith, Sha'bī said:

"I sat with 'Abdullāh Ibn Omar for two years or a year and a half but apart from one hadith, I did not hear him narrate anything from the God's Messenger."[35]

Sā'ib Ibn Yazīd said:

"I accompanied Sa'd Ibn Mālik from Medina to Mecca but I did not even hear him narrate one hadith."[36]

Abu Hurayrah said:

"We could not say: 'God's Messenger said...,' until Omar was taken!"[37]

Amīnī says:

"Did the 'caliph' not know that the literal meaning of the Book did not make the nation have no need for the Sunnah, that the [Sunnah] does not leave the Qur'an['s side] until they reach the Prophet at the Pool, and that the nation's need for the Sunnah is no less than their need for the literal meaning of the Book?"

وَالْكِتَابُ كَمَا قَالَ الْاَوْزَاعِيُّ وَمَكْحُولٌ أَحْوَجُ إِلَى السُّنَّةِ مِنَ السُّنَّةِ إِلَى الْكِتَابِ

And as Awzā'ī and Makḥūl have said:

"The Book needs the Sunnah more than the Sunnah needs the Book."

Or did the caliph notice some people manipulating the Sunnah by fabricating hadiths attributed to the holiest Prophet? He did in fact see them, so he was concerned with eliminating the bacteria of falsely attributing sayings to him and keeping those sinful hands off the noble Sunnah. No matter whether it was the former or the latter, what fault was there in Abu Dharr about whom the Prophet had said:

مَا أَظَلَّتِ الْخَضْرَاءُ، وَلَا أَقَلَّتِ الْغَبْرَاءُ عَلَى رَجُلٍ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ.[38]

"The blue sky has never shaded, and the dark earth has never supported anyone more honest than Abu Dharr"?

What fault was there in 'Abdullāh Ibn Mas'ūd, the keeper of the Prophet's secret, the best to recite the Qur'an, to regard as lawful what it says is lawful and as unlawful what it says is unlawful, the jurisprudent in the religion, the knower of the Sunnah?[39] What fault was there in Abu Dardā' 'Uwaymir, the great Companion of the Prophet? Why did he detain them until he was killed? Why did he humiliate those great Companions in front of religious people and belittle them before people's eyes?

Were Abu Hurayrah and Abu Mūsā Ash'arī among those fabricators, such that they deserved to be punished, scolded, detained, and threatened?! I do not know!

The truth is that all these were the result of a temporary political policy that blocked the doors of knowledge to the nation and cast them into the pit of ignorance and the battleground of whims, even if this was not the caliph's intention. However, he protected himself with [these opinions] that day. He defended himself from hurtling into problems and saved himself from the most difficult issues!

Next, he prohibited the Muslim nation from learning the science of the Qur'an, distancing them from the splendid meanings and sublime lessons in scholarship, literature, religion, society, politics, morals, and history that are in the Book, and closing the door on learning laws and rites pertaining to subject matters that did not yet exist, shunning using God's religion to prepare ourselves before the event, keeping the people away from the holy Sunnah, and stopping them from spreading it in public. With what useful knowledge, law, and wisdom can the poor Muslim nation advance beyond other nations?! Through what Sunnah will leadership of the world come to them as prepared for by the bearer of the final message?

On the whole, the practice of the so-called caliph was a fatal blow to Islam, its nation, their teachings, their honor, their advancement, and their teachings, whether the "caliph" knew it or not. One of the products of that reprehensible practice was the hadith on writing down Sunnahs, as follows:

The Narrations on Writing down Hadiths

It is narrated from 'Urwah that Omar Ibn Khaṭṭāb wanted to write the Sunnahs, so he sought the opinion of God's Messenger's Companions regarding that, and they all helped and directed him to do so. Then for a month Omar started asking God to help him choose the best (*yastakhīr Allāh*). Then one morning, having resolved to God, he said [to the Companions]:

> "I wanted to write the Sunnahs, but I remembered a nation before you had written a book, but they devoted themselves to it and abandoned God's Book! By God, I will never adulterate God's Book with anything else!"[40]

Then following the caliph, many people prohibited writing the Sunnahs down, contrary to the confirmed practice (Sunnah) of the noble proclaimer.[41]

Omar's Opinion on Books

Now consider four matters: the matter of confusing passages in the Qur'an, the matter of questions about what has not happened yet, the matter of narrating hadiths from the Prophet, and the matter of writing down the Prophet's Sunnahs; and add to them the caliph's opinion and judgment on books and publications in general!

One of the Muslims went to Omar and said:

> "When we captured Ctesiphon, we found a book there containing one of the sciences of the Persians and strange talk."

Thereafter, Omar called for his whip and began whipping him with it. He then recited:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ.

We relate to you the best stories (12:3).

And he would say:

> "Woe is you! Are there any narratives better than God's Book?! Those before you only perished because they dedicated themselves to their scholars' and bishops' books and abandoned the Torah and Gospel until they became extinct and the knowledge that was in them became lost to them!"

And there is another hadith from 'Amr Ibn Maymūn, who quotes his father as saying:

> A man went to Omar Ibn al-Khaṭṭāb and told him: "O Master of the Believers [sic], when we captured Ctesiphon, I found a book containing amazing words!"
>
> Omar asked: "Is it from God's Book?"
>
> He said: "No."
>
> Omar asked for his whip and began lashing him with it, and began reciting:
>
> الر، تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ، إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ.
>
> *Alif, Lām, Rā: these are the signs of the Manifest Book, We sent it down as an Arabic Qur'an so that you may apply reason...and indeed prior to it you were among those who are unaware* (12:1–3).[42]
>
> [Omar] then said:
>
> إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ أَقْبَلُوا عَلَى كُتُبِ عُلَمَائِهِمْ وَأَسَاقِفَتِهِمْ وَتَرَكُوا التَّوْرَاةَ وَالإِنْجِيلَ حَتَّى دَرَسَا وَذَهَبَ مَا فِيهِمَا مِنَ الْعِلْمِ.
>
> "Those before you only caused [others'] doom because they devoted themselves to their scholars' and bishops' books and abandoned the Torah and Gospel until they became extinct, and what knowledge was in them became lost!"

'Abd al-Razzāq, Ibn Ḍurays in *Faḍā'il al-Qur'an*, 'Askarī in *Mawā'iẓ*, and Khaṭīb narrate from Ibrahim Nakha'ī, who says:

> There was a man in Kufa who was searching for Daniel's books. However, a letter from Omar Ibn al-Khaṭṭāb concerning him came saying to bring him to him! Then when he came before Omar, he lashed him, and then began reciting to him: *Alif, Lām, Rā: these are the signs of the Manifest Book...the ignorant!* (12:1–3)
>
> [Later on the man] said: "Thereupon I knew what [Omar] meant, so I asked: 'O Master of the Faithful [sic]! Leave me alone because I swear by God that I do not keep any of those books in my possession, without burning them!' Omar then left him alone. (Refer to *Sīrat Omar*, by Ibn Juzī, page 107, *Sharḥ Ibn Abi al-Ḥadīd*, vol. 3, page 102, and *Kanz al-'Ummāl*, vol. 1, page 95.)

It is also quoted in the chronicle *Mukhtaṣar al-Duwal*, by Abu al-Faraj Malṭī (d. 684 AH), page 180 (Oxonia: Book, 1663 AH).

Yaḥyā Gharāmāṭīqī lived until 'Amr Ibn al-'Āṣ captured the city of Alexandria and he went to see 'Amr Ibn al-'Āṣ, knowing of his vast knowledge. So 'Amr was hospitable to him and heard from his philosophical subtleties, which were unfamiliar to the Arabs, that which awed him, and he was charmed by it. 'Amr was an intellectual, a good listener, and epistemologically sound, so he clung to him and was inseparable from him.

Then, one day, Yaḥyā said to 'Amr:

> "You have understood all of Alexandria's acquisitions and finished reading to me all the categories to be found in [Alexandria]. We have not kept you from what is useful to you, but we have more right to what is of no use to you!"

So 'Amr asked:

> "What is it that you need?" He answered: "The philosophy books in the kingdom's treasuries."

'Amr said:

> "I cannot order without asking the Master of the Faithful [sic], Omar Ibn Khaṭṭāb, for permission!"

Later on 'Amr wrote to Omar letting him know what Yaḥyā had said, and Omar's letter [of reply] came to him, saying:

وَأَمَّا الْكُتُبُ الَّتِي ذَكَرْتَهَا فَإِنْ كَانَ فِيهَا مَا وَافَقَ كِتَابَ اللهِ فَفِي كِتَابِ اللهِ عَنْهُ غِنًى؛ وَإِنْ كَانَ فِيهَا مَا يُخَالِفُ كِتَابَ اللهِ فَلَا حَاجَةَ إِلَيْهِ فَتَقَدَّمْ بِإِعْدَامِهَا.

> "As for the books that you have mentioned, if there is in them that which is in conformity with God's Book, then God's Book makes us have no need for them. And if there is anything in them which contradicts God's Book, then there is no need for them. So apply yourself to getting rid of them!"

So 'Amr Ibn al-'Āṣ began dividing all the books among Alexandria's public bath-houses to burn them in their hot furnaces. So they were all destroyed over a period of six months! Now listen what happened and be amazed!

Jurji Zaydān quotes this statement of Malṭī verbatim in *Tārīkh al-Tamıaddun al-Islāmī*, volume 3, page 40, and he says in the footnote to the statement:

> "The Jesuit Fathers' press edition omits the whole of this sentence for a reason we do not know!"

'Abd al-Laṭīf Baghdadi, who died in 629 AH, has mentioned in *al-Ifādah wa al-I'tibār* that:

> I saw some ruined pillars among some sound and erected ones, and I gathered that they might once have been roofed, the pillars supporting the roof; there was still a part of a cupola standing on a few pillars. I think that the site was the very porch where Aristotle and his followers used to study; it was the same Dār al-Mu'allim built by Alexander when he built his city, and it was the archive for the books that 'Amr Ibn 'Āṣ burnt down with Omar's permission.[43]

What we have discussed so far makes it clear that the statement

حَسْبُنَا كِتَابُ اللهِ

(God's Book suffices us) is not only what Omar said, but it is also what Othman and Abu Bakr thought! The Umayyad usurper caliphs agreed. It was why writing down and compiling hadiths into a book was prohibited for the whole of the first century and a half after the migration, that is, until the time of Omar Ibn 'Abd al-'Azīz; the Sunnis then began writing down hadiths!

Hence, Omar acted upon the primary essential predication, i.e. the literal meaning of "God's Book suffices us," and also physically acted upon its extensional predication, physically opposing the compilation of the hadiths into a book and commentary on the Sunnah, so people had nothing left but the literal meaning of the Qur'an!

However the Shi'a had been both explaining and writing down hadiths since the Prophet's lifetime. They then began spreading and compiling hadiths systematically after the Prophet's death.

On the basis of this hadith:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[44]

> "Surely I am leaving among you two precious things: God's Book and my family, my Household, and they will not separate from each other until they come to me at the Pool,"

the Shi'a put into practice this hadith that was Sunnah, and undertook explaining and writing down hadiths a century and a half before the Sunnis.

Now let us see why the Sunnis started narrating and writing the hadiths a century [and a half] later! It is because they realized that God's Book was not enough without the Sunnah (the laws, rules, and explanation by the Holy Prophet)—it is like a bird trying to fly with one wing! The Holy Qur'an contains the kernel of the rules and laws, but the particulars of people's day-to-day matters needed to be explained, and only the Sunnah could explain them. On the other hand, the entry of new sciences and cases into the Islamic world alerted them, and they realized the pressing need for knowledge and cognizance of the Holy Prophet's biography, methodology, sayings, and practice. They realized how far they had fallen behind! Islam was supposed to make proper use of the world of knowledge, practice, and piety but was instead moving backwards! If they did not compile together what was left of the Prophet's Sunnah in people's memories, and passed on orally, we would have kissed Islam goodbye. So they then realized that Shi'a thought and methodology was the right way, that is, they had to write down and explain the hadiths; but where, when, and how?

Great Sunni scholars ignored the statement

حَسْبُنَا كِتَابُ اللهِ

(God's Book suffices us) and started writing books of hadiths and Sunan. They even wondered how the Book can be understood without Sunnah, hadiths, and commentary!

Muhammad 'Ajjāj Khaṭīb, a fanatical defender of Sunnism, wrote a book on the importance of the Sunnah, and strives his utmost to cover up Omar's and his accomplices' crimes, saying they were just keeping the peace and thinking of public interest. However, he could not find any justification for Omar's saying: "God's Book suffices us." He endeavors to prove the Sunnah and his authenticity, sees the need for commentary on hadith, and says:

> The Companions followed and clung to [the Holy Prophet's] Sunnah; they did not want to be that man about whom the Prophet had said:
>
> يُوشِكُ الرَّجُلُ مُتَّكِئاً عَلَى أَرِيكَتِهِ يُحَدَّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ عَزَّوَجَلَّ، فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ. أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللهِ مِثْلُ مَا حَرَّمَ اللهُ.[45]

"Before long the man is going to lean back on his cushion and they will read for him a hadith of mine, and then he will say: 'Mighty and Sublime God's Book is between us and you. We consider to be lawful whatever it says is lawful and as unlawful whatever it says is unlawful! Lo! Whatever God's Messenger says is unlawful is like what God says is unlawful.'"[46]

In fact they took a grand stand for the Sunnah (traditions, rules, and laws of the Prophet), challenging anyone who believed "God's Book suffices us."

The Companions Used to Narrate the Prophet's Sunnah (Rules and Laws

Abu Naḍrah relates from 'Imrān Ibn Ḥuṣayn that a man went to him to ask a question, and 'Imrān answered him by means of a hadith. Then the man said:

"Tell me from Mighty and Sublime God's Book, and do not tell me from anything else!"

'Imrān said:

إِنَّكَ امْرُؤٌ أَحْمَقُ! أَتَجِدُ فِي كِتَابِ اللهِ صَلَاةَ الظُّهْرِ أَرْبَعًا لَا يُجْهَرُ فِيهَا، وَعَدَّ الصَّلَوَاتِ، وَعَدَّ الزَّكَاةَ وَنَحْوَهَا؟ ثُمَّ قَالَ: أَتَجِدُ هَذَا مُفَسَّرًا فِي كِتَابِ اللهِ؟! كِتَابُ اللهِ قَدْ أَحْكَمَ ذَلِكَ، وَالسُّنَّةُ تُفَسِّرُ ذَلِكَ.[47]

"You are indeed a stupid man! Do you think the Qur'an speaks of the quality of mid-day prayer to be [for example] in four parts (*rak'ahs*) or to be recited loudly?" ['Imrān] listed all the prayers, listed *zakāt*, and so on. He then asked: "Do you find any explanation in God's Book, a Book that makes that definitive, but the Sunnah explains that."

A man told the esteemed successor (*tābi'ī*) Muṭarrif Ibn 'Abdullāh Ibn Shikhkhīr: "Do not tell us anything but the Qur'an!" So Muṭarrif answered him:

وَاللهِ مَا نُرِيدُ بِالْقُرْآنِ بَدَلًا، وَلَكِنْ نُرِيدُ مَنْ هُوَ أَعْلَمُ بِالْقُرْآنِ مِنَّا.[48]

"By God, we do not want an alternative to the Qur'an; however, we just want someone who knows the Qur'an better than we do!"

Khaṭīb tries, under the title of

احتياط الصحابة والتابعين في رواية الحديث

(The Companions' and successors' caution in narrating hadith), to explain the statement:

أقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ الله

(Minimize narration from God's Messenger), but his explanation does not make sense, and it does not close the door on narrating hadiths. The truth is that Omar, who said these words, would not be satisfied with this and similar explanations! Similarly, they gloss over the hadith about Omar's escorting Qarazah Ibn Ka'b, the hadith about the imprisonment in Medina of the three great Companions whose names are mentioned in Ḥāfiẓ Dhahabī's hadith—Ibn Mas'ūd, Abu Dardā', and Abu Mas'ūd Anṣārī—until Omar was killed! He doubts Omar would have done this and says:

> "How can we imagine that such a contrary act could have been perpetrated by a caliph like the Master of the Faithful [sic] Omar!"

How could a man like Omar, with his precedents and record in Islam, do something like that?! How can that be? They conclude by posing such questions.

They say: assuming it is true, the meaning of

حبسهم في المدينة.

is not "he put them in prison in Medina." Rather it means he prevented them from narrating hadith.

حبسهم

means he prevented them.[49]

Goldziher's Opinion about Writing the Hadiths

Khaṭīb is infuriated by the Hungarian orientalist Goldziher's words:

> "It is not true what is said that [hadith] documents Islam in its first phase, that of infancy. Rather it is a relic of the efforts of Islam during its adolescence."

Khaṭīb almost rips his own clothes in anger, even though [Goldziher] is correct with regard to Sunni history and hadith, because as all scholars admit, the Shi'a began teaching, commenting on, and compiling the hadiths from the Seal of the Prophets' lifetime and preempted the Sunnis in compiling and recording hadith by one hundred and fifty years.

Muhammad 'Ajjāj Khaṭīb famously says:

وَالسُّنَّةُ لَمْ تَكُنْ قَطُّ نَتِيجَةً لِلتَّطَوُّرِ الدِّينِيِّ وَالسِّيَاسِيِّ وَالاجْتِمَاعِيِّ لِلإِسْلَامِ فِي الْقَرْنَيْنِ الأَوَّلِ وَالثَّانِي كَمَا ادَّعَى «جُولدتسيهر» الَّذِي يُضِيفُ فَيَقُولُ: وَلَيْسَ صَحِيحاً مَا يُقَالُ مِنْ أَنَّهُ ـ أَيِ الْحَدِيثَ ـ وَثِيقَةٌ لِلإِسْلَامِ فِي عَهْدِهِ الأَوَّلِ عَهْدِ الطُّفُولَةِ وَلَكِنَّهُ أَثَرٌ مِنْ آثَارِ جُهُودِ الإِسْلَامِ فِي عَصْرِ النُّضُوجِ.

"And the Sunnah was not in the slightest the result of Islam's religious, political, and social evolution in the first and second centuries, contrary to Goldziher's claim: 'It is not true what is said that [hadith] documents Islam in its first phase, that of infancy. Rather it is a relic of the efforts of Islam during its adolescence.'"

See *Naẓrah 'Āmmah fī Tārīkh al-Fiqh al-Islāmī* quoting Goldziher's *Muslim Studies*, according to Gaston Wiet's citation of Goldziher's opinion, in his article on hadith in *Histoire Générale des Réligions*, vol. 4, page 366 in French.

The authors of *Dā'irat al-Ma'ārif al-Islamiyyah* quote something similar on the authority of Goldziher under the article "Hadith," quoting from his *Muslim Studies*; he says that the Sunnah is Muslim fabrication. This is just a lie. I shall address it in the chapter on hadith fabrication—for more details refer to it.[50]

Muhammad 'Ajjāj Khaṭīb adduces the following as evidence of Abu Bakr's acting in accordance with the Prophetic Sunnah: Dhahabī narrates among Ibn Abi Malīkah's hadiths with broken chains (*marāsīl*):

After the death of their Prophet, Abu Bakr gathered the people together and said:

إِنَّكُمْ تُحَدِّثُونَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ [وَ آلِه] وسلَّم أَحَادِيثَ تَخْتَلِفُونَ فِيهَا؛ وَالنَّاسُ بَعْدَكُمْ أَشَدُّ اخْتِلَافاً. فَلَا تُحَدِّثُوا عَنْ رَسُولِ اللهِ شَيْئاً؛ فَمَنْ سَأَلَكُمْ فَقُولُوا: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ، فَاسْتَحِلُّوا حَلَالَهُ وَحَرِّمُوا حَرَامَهُ.

You are narrating hadiths from God's Messenger over which you disagree and people after you will disagree even more! So do not narrate anything from God's Messenger. And if anyone asks you any question, say: "God's Book is between us and you, so regard as lawful what it says is lawful and as unlawful what it says is unlawful."

Then Dhahabī says:

> This statement proves to you that Abu Bakr's intention was verification and scrutiny of hadith, not closing the door on narrating hadiths.
>
> Do you not see how when the case of Jiddah's inheritance came before him and he could not find an answer in the Book [of God], he asked about in the Sunan; then, when someone told him, he was not content until he had referred to another reliable person? He did not say as the Khārijites say: God's Book suffices us.[51]

Khaṭīb quotes the ruling on a grandmother's inheritance from Dhahabī as follows:

> Abu Bakr was the first to exercise caution in accepting narrations. Ibn Shihāb has quoted Qabīṣah Ibn Dhu'ayb narrating that:
>
> > A grandmother went to Abu Bakr to ask for inheritance. Abu Bakr told her: "I do not find anything for you in God's Book, and I do not know God's Messenger to have assigned anything for you." Then he asked the people, and Mughīrah stood up and said: "I heard God's Messenger give a sixth." [Abu Bakr] then asked him: "Is there anyone else with you [to corroborate]?" Thereafter, Muhammad Ibn Maslamah stood up as a witness to that. It was then [Abu Bakr] authorized it.[52]

Our criticism in not that Abu Bakr normally refused to accept the Sunnah and would [effectively] say: "God's Book suffices us," which would make Dhahabī's and Muhammad 'Ajjāj's explanation correct. Rather, our criticism is of Omar, Othman, Mughīrah, Abu 'Ubaydah Jarrāḥ, and others like them for their unfamiliarity with the Prophet's Sunnah! That is why when people consulted them, they would say:

> "We do not know, and when we do not know, we refer to God's Book."

This is not correct! The Prophet had assigned as a successor someone with full knowledge for the nation to refer to. He was a good reference, full of knowledge, the gate to the Prophet's knowledge, had the best judgment in the nation, knew the Book and its literal and allegorical interpretation, knew both the domestic and travel Sunnah—yes, he was Ali Ibn Abi Ṭālib! He had introduced him as a reliable source and reference for people to refer to for their needs. He introduced him on the Day of Ghadīr among tens of thousands of people. He delivered a sermon and appointed him as a banner, lighthouse, guide, signpost, educator, and finisher. Now the usurpers are asked: Why did you steal the right of Ali, and make him sit in the corner of his room, while you sat cross-legged on the seat of government,

enjoining and forbidding, passing edicts, boasting sole reliance on the Qur'an, only to fail and not perform the task properly! It was because you were ignorant. Astonishingly you conceded that Ali was the most knowledgeable man among you, and he was the one whom the Prophet had appointed, yet you ignored him and let him take a spade and work outside Medina, to work on unfertilized land, to plow, sow, irrigate, run channels, and plant palms and other trees!

Woe unto You! Not just one woe unto you, but much eternal woe unto you until the Day of Judgement! Woe unto you as long as the word "woe" means something! You kept Ali Ibn Abi Ṭālib from governing the Muslims for twenty-five years; you stopped him from teaching people the rules, laws, and commandments of the Qur'an during that period! You, the ignorant rulers who know nothing of the commandments of the Qur'an and the Prophet's tradition (Sunnah), are responsible. It was your duty to do what the Prophet had commanded you. You ascended the throne and rode your horses and were so proud of having dislodged Ali, tamed that brave lion, put a rope round his neck, and pulled him to the mosque to pay homage in front of the general public!

The main problem was that you were ignorant of the Sunnah, but why, when you could not find the answers to your questions in the Qur'an, did you not refer to the right person, Ali Ibn Abi Ṭālib? According to the Prophet, he was the authority on all matters, the most knowledgeable in the nation, most God-fearing and most pious! This is where the criticism lies, Dhahabī and 'Ajjāj! By God they, as well as you, know the truth! That is enough! Do not cheat yourselves and others!

If Abu Bakr retreated back into himself without consulting the source of authority and comprehensive knowledge, ready to deny a claimant just because he could not find anything in the Qur'an, what did that mean? Was his action not just the same as that saying: "God's Book suffices us?"

During his lifetime, the Prophet had instructed Ali and taught him vast knowledge, and then he presented him to people as the City of Knowledge. So Ali is a world full of knowledge, and brims with Sunnah (the rules and laws and traditions of the Prophet); he is a complete library of the Prophet's books and manuscripts.

Why by saying: "Surely this man is delirious!" did you prevent the Prophet from writing a note to stop the people from going astray? Why did you trade Divine Justice for them for abjection?

The fabrication of hadiths cancels out authentic hadiths, but what is the difference between sitting with the Prophet, only to attribute falsely to him thousands of fabricated hadiths, and depriving the

nation of all that goodness by saying that the Qur'an alone suffices and that there is no need for the Imams' authority?!

The Imams Are Needed as Well as the Sunnah

In his book *Aḍwā' 'alā al-Sunnah al-Muḥammadiyyah*, the Sunni scholar Shaykh Maḥmūd Abu Rayyah is grieved by the Prophet's not having ordered that the hadiths be written down—like the Qur'an—within his lifetime. Had he done so, the Muslims would not have had those painful problems. If a book of Sunnah and hadiths had been written under the supervision of the Holy Prophet, we would now live in a world of unity, peace of mind, belief, tranquility, and calm![53]

This is not correct, because even with a complete book of Sunnah there would still be a need for a wise teacher, guide, and instructor to teach it. Otherwise, different interpretations would develop like the different interpretations of the Qur'an. Then, there could be no conceivable settlement to the dispute other than by a rightfully appointed Imam.

Second, writing and preparing such a book was not possible within the Prophet's lifetime, because of the importance, to the Muslims, of the Qur'an—which was the Prophet's greatest God-given Miracle. It was still being revealed, and people were too busy reciting and memorizing it to compile a hadith book.

Third, different rules apply to the Sunnah in various matters depending on the circumstances, for example when it would be harmful, oppressive, difficult, or easy, and so on. Different rules can even apply to the same matter in different circumstances. There are countless such rules that cannot all be written down. Only the Imam in charge with his sharp intellect and knowledge of that can understand them all.

But the Prophet did provide such a book of commands, hadiths, and Sunnah compiled together and entrusted to the nation in the [human form] of the wisest and most knowledgeable man of all time, to whom the Prophet had said:

أنت منّي بمنزلة هارون من موسى إلّا أنّه لا نبيَّ بعدي.

"You are to me as Aaron was to Moses except that there is no Prophet after me."

Moreover, the Prophet had a written book containing all the general issues, problems, events, incidents, and knowledge of deaths and disasters. He showed the nation by saying: "Bring me a shoulder bone and an inkwell to write [something] for you such that you will never

stray after I am gone." This would have been the recorded Sunnah and the recorded hadiths.

The Prophet gave instructions to write so that this document could be recorded and become official, but they prevented it, raising their voices in saying: "God's Book suffices us," so the last moments of the Holiness's life passed amidst tumult, uproar, disturbance, and chaos! So the Prophet passed away in distress!

The Prophet's words:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.

"Surely, I am leaving among you two precious things: God's Book and my family, my Household,"

explain the recorded book and living Sunnah that he was leaving, along with the Qur'an as a legacy to his nation.

Aḥmad Amīn's Statement on the Need for the Sunnah

Doctor Aḥmad Amīn Miṣrī says:

وَأَمَّا السُّنَّةُ فَهِيَ أَهَمُّ مَصْدَرٍ بَعْدَ الْقُرآنِ؛ وَقَدْ تَجَرَّأَ قَوْمٌ فَأَنْكَرُوهَا وَاكْتَفَوْا بِالْعَمَلِ بِالْقُرآنِ وَحْدَهُ. وَهَذَا خَطَأٌ. فَفِي السُّنَّةِ تفسيرٌ كَثِيرٌ مِنَ النَّبِيِّ صلى الله عليه و آله وسلم لِلْقُرآنِ. فَقَدْ كَانَ يُجِيبُ عَلَى أَسْئِلَةِ الصَّحَابَةِ فِيمَا غَمَضَ عَلَيْهِمْ وَيُبَيِّنُ لَهُمْ مَا اشْتَبَهَ عليهم. وفيها تاريخُ الإسلام وتاريخُ أعمال الصَّحابَةِ وطَرِيقَةُ تَنْفِيذِهِم لاحكام القرآنِ وكَيفِيَّةُ عملِهِم بها.

فمِنَ الحديث نعلم: كيفَ عَمِلَ الرَّسولُ وأصحابُهُ بالقرآنِ؟ وكيفَ نَجَحُوا فِي تأسيس حكومةٍ مَدَنِيَّةٍ على مَبادِئِ الإسلام. وفي الحديث أخبارُ الرَّسولِ وأصحابِه ووقائعُهُم إلى غير ذلك.

وقِسْمٌ من الأحاديثِ أخلاقِيٌّ تهذيبِيٌّ يَحْتَوِي على الحِكَمِ والآدابِ والنَّصائح مثلُ مَدْحِ الصِّدقِ والعَدْلِ والإحسانِ وذمِّ الكَذِبِ والظُّلمِ والفسقِ والفَساد.

وقِسْمٌ يشتمل على اصولِ العقائدِ المذكورةِ فِي القرآنِ مثلُ التَّوحيدِ والصِّفاتِ الإلَهِيَّةِ والرِّسالةِ والبَعْثِ وجَزاءِ الاعمال.

وقسمٌ آخر يشتمل على أحكامٍ؛ وقد اشترطوا فِي أحاديثِ الاحكامِ صِحَّتَها.[54]

As for the Sunnah, it is the most important reference in Islam after the Qur'an. Some people were audacious and ignored it, contenting themselves with the Qur'an alone; this is wrong! There is in the Sunnah much

interpretation by the Prophet of the Qur'an. He would answer the Companions' questions about what was difficult for them to understand and he would make clear to them what was ambiguous for them. The Sunnah contains the history of Islam, the history of the Companions' acts, the way in which they implemented the laws of the Qur'an, and the manner in which they acted in accordance with them.

It is from the hadith that we know how the Prophet and his Companions acted in accordance with the Qur'an, and how they succeeded in establishing a civilized government based on the principles of Islam. All the information concerning the Holy Prophet and his Companions, and the events they encountered, is found in the hadiths and Sunnah.

Some of them are ethical hadiths and include advice, etiquette, and wisdom, for example praising honesty, justice, and generosity and criticizing lying, wickedness, oppression, and debauchery. Others are about fundamental beliefs referred to in the Holy Qur'an, such as God's absolute Oneness, God's attributes, the Message, resurrection, and the recompense for deeds.

Yet others contain laws, and [scholars] have made it a condition that hadiths containing laws have to be authentic.

Aḥmad Amīn is the same famous knowledgeable and well-informed Egyptian scholar who wrote the books *Fajr al-Islam*, *Ḍuḥā al-Islam*, and *Ẓuhr al-Islam* [published and] distributed all over the world—they were approved and accepted by all Sunni scholars and theology teachers.

However, for political reasons, in *Fajr al-Islam* and *Ḍuḥā al-Islam*, he presents the Shi'a as a deviant group who have left Islam, and tells lies about their beliefs (*uṣūl*) and practices (*furū'*). So fourteen centuries after our Master was wronged at Banī Sā'idah's Saqīfah, and [prior to that], by those who had gathered around the Prophet on the day of the disaster, we see that they are still taking sides against acceptance of Ali as Master and attacking that appointment with the same swords that were drawn against it at that time and without refraining from any kind of vilification, insult, and accusation!

When he, along with his Companions, took a tourist trip to Holy Najaf in the month of Ramaḍān, 1349 AH, and visited some scholars there, they refuted his arguments after a long discussion. They proved that almost everything he had written against the Shi'a was the same baseless accusations that had long been leveled at them!

One of the great scholars he met in Holy Najaf was the late Ayatollah Hājj Shaykh Muhammad Husayn Āl Kāshif al-Ghiṭā'. He met [Aḥmad Amīn] in his theological school called Madrasat Kāshif al-

Ghiṭā'. It was late at night when Aḥmad Amīn went there together with some of his companions, met that well-known learned man, and began their discussion. After listening to a few words from Aḥmad Amīn, Ayatollah Āl Kāshif al-Ghiṭā' told him:

> I am very surprised that you have written, as a so-called professor, several books, and published them all over the world, in spite of your ignorance of Islamic beliefs, rites, history, men, and jurisprudential schools! You accuse the Shi'a, who are a pillar, or rather the strongest pillar of Islam, of beliefs, traditions, and rites that they are innocent of! What your two books *Fajr al-Islam* and *Ḍuḥā al-Islam* say about the Shi'a is bare accusations. Let us put aside punishment, and questioning on the Day of Resurrection. Tell me, what is the responsibility of someone claiming to be a university professor towards the truth, scrutiny, and critical research of religions and jurisprudential schools?!

Aḥmad Amīn said:

> "I took everything I said from the majority opinion and from registered books." He mentioned the names of the books. "That is why we did not disagree!"

Ayatollah Kāshif al-Ghiṭā' stated:

> "Is this majority Shi'a opinion or the majority opinion of their stubborn opponents who tell lies about them?! Were these books by the Shi'a, or by their enemies in methodology and belief?"

He answered:

> "I took it from books X and Y."

The Ayatollah stated:

> "Those books are from Sunni historical sources, not Shi'a ones. They were written for political reasons and out of prejudice against certain jurisprudential schools."

The Ayatollah then listed the reasons one after the other. Aḥmad Amīn was amazed by his vast knowledge!

Then blessed Kāshif al-Ghiṭā' said:

> The starting point in researching any people's beliefs, etiquette, customs, and actions must be to consult with and ask the people themselves and not to consult with others—with their opponents. No scholar in the

world today disagrees with this accepted method of investigation. Any researcher who wishes to become acquainted with a group's beliefs and customs and then to write about them traverses continents and long distances to reach them and observe them up close and research what he wants to. Now which of the Shi'a's books written since the beginning of Islam have you studied so far? Have you read book X and book Y and...to entitle you to speak at length about Shi'a beliefs and opinions?

Aḥmad Amīn said:

"Shi'a books are unavailable to us!"

Ayatollah Kāshif al-Ghiṭā' said:

This is the biggest disaster! Why are they unavailable to you; why should it be so? I am a seeker of religious knowledge and I have acquired about five thousand books to read in this modest school. All of them are available to all the students to read. There are all kinds of Sunni books: authentic hadith compilations, *Sunan*, and chronicles of various categories and various editions. They are essential for us for complete discussions and studies! Now should not the Sunnis in Egypt and al-Azhar Mosque acquire Shi'a books to refer to in their focus studies?

In any case the late Ayatollah proved to him where he had made mistakes in his two aforementioned books about the Shi'a and their beliefs. The session lasted until the call to dawn prayer was nigh. And in that very session, Aḥmad Amīn admitted to his mistake in writing those two books, and promised to correct the mistakes after returning to Egypt.

After Aḥmad Amīn returned home, Ayatollah Kāshif al-Ghiṭā' wrote his invaluable book *Aṣl al-Shī'a wa Uṣūluhā*, and had it published. However, Aḥmad Amīn did not keep his promise—years passed without a word.

At the end of his life when Aḥmad Amīn's eyesight had deteriorated, he wrote a book called *Yawm al-Islam* in various places in which he stated the correctness of Shi'a belief, but without pointing out his previous mistakes, or mentioning his two earlier books, *Fajr al-Islam* and *Ḍuḥā al-Islam*. By putting his opinions together, it is understood that he has accepted the belief and opinion of the Shi'a.

In *al-Shi'a wa al-Tashayyu'*, The eminent scholar Shaykh Muhammad Jawād Mughniyah quotes passages from *Yawm al-Islam* that prove our claim.

After carefully studying *Yawm al-Islam* and comparing the statements of Mughniyah, we now quote from *al-Shi'a wa al-Tashayyu'*.

Aḥmad Amīn Concedes, in His Final Days, that Omar Stopped the Prophet from Writing a Note on His Deathbed

In his two books *Fajr al-Islam* and *Ḍuḥā al-Islam*, Aḥmad Amīn had cruelly attacked the Shi'a (Imāmiyyah). At the time of their publication, the Imamate scholars had logically rejected the contents of the books, and with reference to their own history books and books on beliefs, they proved that he had replaced reason with emotion, fairness with bigotry, and reality with imagination. One of those who refuted his arguments was the late Kāshif al-Ghiṭā' in his book *Aṣl al-Shī'a wa Uṣūluhā*.

Then twenty years after writing his two books, he lost his eyesight and could read and write no more. During that period of time (1952 CE) he sought the help of another and dictated another book called *Yawm al-Islam* in which he unwittingly conceded everything he had previously criticized the Shi'a for, including his previous rejection, on principle, of the appointment of a successor by the Prophet, claiming that it was an innovation introduced from elsewhere by the Shi'a and that the Prophet had endorsed the principle of consultation and election! Now, in *Yawm al-Islam* he contradicted himself by conceding:

بِأَنَّ النَّبِيَّ صلى الله عليه و آله وسلم أَرَادَ أَنْ يَكْتُبَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ كِتَاباً يُعَيِّنُ مَنْ يَلِي الأَمْرَ بَعْدَهُ، فَحَالَ عُمَرُ دُونَ إِرَادَتِهِ.

"During his acute illness from which he died, the Prophet wanted to write a note specifying who would succeed him. However, Omar stopped him from achieving what he wanted!"

We now quote what the author of *Fajr al-Islam* says in his last book, *Yawm al-Islam*, page 41, published in 1958 CE.

أَرَادَ رَسُولُ اللهِ صلى الله عليه و آله فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ أَنْ يُعَيِّنَ مَنْ يَلِي الأَمْرَ بَعْدَهُ، فَفِي الصَّحِيحَيْنِ - الْبُخَارِيِّ وَمُسْلِمٍ - أَنَّ رَسُولَ اللهِ لَمَّا احْتَضَرَ قَالَ: هَلُمَّ أَكْتُبْ لَكُمْ كِتَاباً لَا تَضِلُّوا بَعْدَهُ» وَكَانَ فِي الْبَيْتِ رِجَالٌ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللهِ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ[55] وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللهِ!

فَاخْتَلَفَ الْقَوْمُ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ قَالَ: قَرِّبُوا إِلَيْهِ يَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ قَالَ: الْقَوْلُ مَا قَالَهُ عُمَرُ.

فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلَافَ عِنْدَهُ صلى الله عليه وآله قَالَ لَهُمْ: قُومُوا! فَقَامُوا وَتَرَكَ الأَمْرَ مَفْتُوحًا لِمَنْ شَاءَ. جَعَلَ الْمُسْلِمِينَ طِوَالَ عَصْرِهِمْ يَخْتَلِفُونَ عَلَى الْخِلَافَةِ حَتَّى عَصْرِنَا هَذَا بَيْنَ السَّعُودِيِّينَ وَالْهَاشِمِيِّينَ.[56]

During his illness from which he died, God's Messenger wanted to designate his successor. The two authentic collections (*Ṣaḥīḥayn*), *Bukhārī* and *Muslim*, say: "When God's Messenger was dying, he said: 'Bring me [something] to write a note for you so that you never go astray.' There were some men in the house, including Omar Ibn Khaṭṭāb, and Omar said: 'The pain has overwhelmed God's Messenger,[57] and you have the Qur'an. God's Book suffices us!'"

Thereafter, the people fell into disagreement and dispute. Some of them said: "Bring [it] to him so that he can write a note for us so that we never go astray after he is gone!" Others said: "It is as Omar has said."

Then when there was much nonsensical talk and disagreement in his presence, [the Prophet] said to them: "Get out (*qūmū*)!" So they left and the matter was left open to whoever wished. The Muslims began disagreeing over the caliphate and have continued to our time—between the Saudis and the Hashemites!

On page 53 he says:

اخْتَلَفَ الصَّحَابَةُ عَلَى مَنْ يَتَوَلَّى الأَمْرَ بَعْدَ الرَّسُولِ، وَكَانَ هَذَا ضَعْفَ لِيَاقَةٍ مِنْهُمْ، إِذِ اخْتَلَفُوا قَبْلَ أَنْ يُدْفَنَ الرَّسُولُ[58] مَعَ الْعِلْمِ أَنَّ عَلِيًّا كَانَ مَشْغُولًا بِتَجْهِيزِ النَّبِيِّ صلى الله عليه وآله.

"After the demise of the Messenger, the Companions argued over who would take charge, but this was unseemly of them because they argued even before the Prophet had been buried, knowing that Ali was busy preparing the Prophet [for burial]."

And on page 52 he says:

كَانَ مَجَالُ الْخِلَافِ الأَوَّلِ ـ أَيْ بَيْنَ الصَّحَابَةِ ـ فِي بَيْتِ النَّبِيِّ؛ وَالثَّانِي فِي سَقِيفَةِ بَنِي سَاعِدَةَ؛ وَأَخِيرًا تَمَّ الأَمْرُ لِأَبِي بَكْرٍ عَلَى مَضَضٍ.[59]

"The first dispute was among the Companions in the Prophet's house;

the second was under Banī Sā'idah's Saqīfah, and the mandate eventually ended up as Abu Bakr's, [albeit] reluctantly."

Aḥmad Amīn Concedes the Incorrectness of Abu Bakr's and Omar's Caliphates and Also Concedes Othman's Crimes

On page 54 he says:

وَبايَعَ عُمَرُ أَبابَكْرٍ، ثُمَّ بايَعَهُ النّاسُ، وَكانَ فى هَذا مُخالَفَةٌ لِرُكْنِ الشُّورَى. وَلِذَلِكَ قالَ عُمَرُ: إِنَّها غَلْطَةٌ وَقَى اللهُ الْمُسْلِمينَ شَرَّها؛ وَكَذَلِكَ كانَتْ غَلْطَةً بَيْعَةُ أَبى بَكْرٍ لِعُمَرَ.

"And Omar swore allegiance to Abu Bakr and then the people pledged allegiance to him. There was in this a breach of a pillar of consultation. That is why Omar said: 'It was an error from the evil of which God protected the people! Similarly Abu Bakr's pledge to Omar was an error.'"

Page 58 says:

People most resented Othman because:

طَلَبَ مِنْهُ عَبْدُ اللهِ بْنُ خالِدِ بْنِ اسَيْدٍ الاَمَوِىُّ صِلَةً، فَأَعْطاهُ أَرْبَعَمِائَةِ أَلْفِ دِرْهَمٍ.

1. 'Abdullāh Ibn Khālid Ibn Usayd Umawī asked him for a grant and [Othman] paid him four hundred thousand dirhams;

أَعادَ الْحَكَمَ بْنَ الْعاصِ بَعْدَ أَنْ نَفاهُ رَسُولُ اللهِ، وأَعْطاهُ مِائَةَ أَلْفِ دِرْهَمٍ.

2. He returned Ḥakam Ibn al-'Āṣ to Medina and gave him a hundred thousand dirhams after God's Messenger had banished him.

تَصَدَّقَ رَسُولُ اللهِ بِمَوْضِعِ سُوقِ الْمَدِينَةِ عَلَى الْمُسْلِمينَ، فَأَعْطاهُ عُثْمانُ لِلْحارِثِ الاَمَوِى.

3. God's Messenger had made a charitable donation of a pitch in the marketplace, but Othman gave it to al-Ḥārith al-Umawī!

أَعْطَى مَرْوانَ فَدَكاً، وَقَدْ كانَتْ فاطِمَةُ طَلَبَتْها بَعْدَ أَبِيها فَدُفِعَتْ عَنْها.

4. He gave Fadak away to Marwān after Fatimah had sought restitution of it after her father's death and she was kept away from it!

حَمَى الْمَراعِىَ حَوْلَ الْمَدِينَةِ كُلَّها مِنْ مَواشِى الْمُسْلِمينَ كُلِّهِمْ إِلَّا عَنْ بَنى اُمَيَّةَ.

5. He took away the pastures around Medina from all the Muslims' livestock except the Umayyads'.

أَعْطَى عَبْدَ اللهِ بْنَ أَبِي السَّرْحِ جَمِيعَ مَا أَفَاءَ اللهُ مِنْ فَتْحِ إِفْرِيقِيَا بِالْمَغْرِبِ مِنْ غَيْرِ أَنْ يُشْرِكَ فِيهِ أَحَداً مِنَ الْمُسْلِمِينَ.

6. He gave away to 'Abdullāh Ibn Abi Sarḥ all the spoils that God had bestowed upon the Muslims for their victory in Africa—without sharing it with any of the other Muslims.

أَعْطَى أَبَا سُفْيَانَ مِائَتَيْ أَلْفٍ وَمَرْوَانَ مِائَةَ أَلْفٍ مِنْ بَيْتِ الْمُسْلِمِينَ فِي يَوْمٍ وَاحِدٍ.

7. Once in a single day he gave two hundred thousand dirhams to Abu Sufyān and one hundred thousand to Marwān from the Muslims' public treasury.

أَتَاهُ أَبُو مُوسَى الأَشْعَرِيُّ بِأَمْوَالٍ كَثِيرَةٍ مِنَ الْعِرَاقِ، فَقَسَّمَهَا كُلَّهَا فِي بَنِي أُمَيَّةَ.

8. Abu Mūsā Ash'arī brought him a large amount of goods and property from Iraq, but Othman divided it all among the Umayyads.

تَزَوَّجَ الْحَارِثُ بْنُ الْحَكَمِ، فَأَعْطَاهُ مِائَةَ أَلْفٍ مِنْ بَيْتِ الْمَالِ.

9 Ḥārith Ibn Ḥakam got married, and Othman gave him one hundred thousand dirhams out of the public treasury.

نَفَى أَبَا ذَرٍّ رَحِمَهُ اللهُ إِلَى الرَّبَذَةِ لِمُنَاهَضَتِهِ مُعَاوِيَةَ فِي كَنْزِ الذَّهَبِ وَالْفِضَّةِ.

10. He exiled Abu Dharr, may God have mercy on him, to Rabadhah just because he had stood up to Mu'āwiyah for hoarding gold and silver.

ضَرَبَ عَبْدَ اللهِ بْنَ مَسْعُودٍ، حَتَّى كَسَرَ أَضْلاَعَهُ.[60]

11. He struck 'Abdullāh Ibn Mas'ūd so hard that he broke his ribs.

عَطَّلَ الْحُدُودَ، وَلَمْ يَرُدَّ الْمَظَالِمَ، وَلَمْ يَكُفَّ الأَيْدِيَ الْعَادِيَةَ.

12. He repealed the punishments, and he did not restitute misappropriated funds or stay enemy hands!

كَتَبَ إِلَى عَامِلِهِ فِي مِصْرَ يَأْمُرُهُ بِقَتْلِ قَادَةِ الثَّوْرَةِ.[61]

13. He wrote to his governor in Egypt ordering him to kill the leaders of the revolt.

And on page 57 he says:

وَكَانَ مِنْ أَكْبَرِ الشَّخْصِيَّاتِ الْبَارِزَةِ فِي مُحَارَبَتِهِ وَتَأْلِيبِ النَّاسِ عَلَيْهِ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ.[62]

"And one of the most prominent people who opposed him and incited the people against him was 'Āyishe, the daughter of Abu Bakr."

On page 61 he says:

إِنَّ قَتْلَ عُمَرَ وَعَلِيٍّ كَانَ حَادِثَةً فَرْدِيَّةً وَمُؤَامَرَةً جُزْئِيَّةً أَمَّا مَقْتَلُ عُثْمَانَ فَقَدْ كَانَ ثَوْرَةً شَعْبِيَّةً لِلأَقْطَارِ الإِسْلامِيَّةِ.[63]

"Omar's and Ali's assassinations were isolated incidents and small conspiracies; however, Othman's assassination was a popular uprising by all the Islamic countries!"

And on page 53 he says:

كَرِهَ كَثِيرٌ مِنَ الصَّحَابَةِ أَنْ يُجْمَعَ بَيْنَ النُّبُوَّةِ وَالْخِلَافَةِ، وَلِعِلْمِهِمْ بِشِدَّةِ عَلِيٍّ فِي الْحَقِّ وَعَدَمِ تَسَاهُلِهِ.[64]

Many of the Companions hated the fact that a single family was to receive both the prophethood and the caliphate and Ali's strictness about what is right and his lack of negligence.

Now if we put all these statements together, the result is that the primary source for appointment of a caliph was the Prophet and no one else. Those who opposed him and stopped him from writing an indisputable written record are the very people who opposed those unwritten instructions!

The Late Muẓaffar's Statement on [the Prophet's] Not Having Appointed a Caliph in Writing

Shaykh Muhammad Riḍā Muẓaffar says in *al-Saqīfah*: "If they did not even obey [the Prophet] within his time, what about after his passing?!"

Not designating his successor in writing divided and split the nation, and threw them into conflict and internecine strife until the last day. And the only reason for all this is the second caliph and his associates, who helped him stop the Prophet from writing a note that would have prevented his people from ever going astray after his death. Allegiance to Abu Bakr and to Omar was neither by appointment nor through consultation; it was an error, meaning it was not right! As for Othman, he opposed Islam so all the Islamic countries rose up against him, incited by ʿĀyishe, so the revolt against him was a popular Islamic revolt by not just one but rather various nations. It was not by deviants or robbers, contrary to what is said.

Those who stood between Ali and his caliphate did so for two reasons: first. Ali was strict about what was right and never negligent; second, there was fanatical opposition to the Household because people hated to have a single family receive both the prophethood and the caliphate.

He who rejects Ali's caliphate does so through fanaticism and stubbornness, and for no other reason than Ali's being right and belonging to the Prophet's Household, whereas the Shi'a believe in his caliphate because they believe in what is right and love it, because they love the Prophet and his pure Household.

Aḥmad Amīn's Concessions Are the Same as What the Shi'a Believe

In summary, what the Shi'a say on this subject is in fact no more than what Aḥmad Amīn says in his book *Yawm al-Islam*: the book that he wrote at the end of his life, after having stirred up the whole world against the Shi'a in his two books *Fajr al-Islam* and *Ḍuḥā al-Islam*, and not calming them down again![65]

To be fair, Aḥmad Amīn should have repented in this book *Yawm al-Islam* for what he had said in his many books that were published and put in libraries all over the world. Instead, he just kept quiet. After inciting people against the Imāmiyyah, he should have apologized to people for his obvious mistake and calmed their anger down. However, he did not do so, and just contented himself with saying what we related in *Yawm al-Islam*.

O God, resurrect him with those whom he loves, and keep him away from those from whom he has disassociated himself from and hates!

If Aḥmad Amīn had clearly confessed to his mistakes in a book, title, or subject, then no layman would have gone astray through reading his two previous books. However, everyone did, except those who read his last book carefully and attentively, like that discriminating Shaykh Muhammad Jawād Mughniyah who knew the link between Amīn's books and arrived at that conclusion by putting everything together.

If Omar had not prevented a shoulder bone and inkwell from being brought [to the Prophet], then no Muslim would ever have gone astray, and it would not just have been the Shi'a who accepted Ali as Master. Instead the whole world would have been Shi'a from that time and would be so until the Day of Resurrection.

The Prophet gave instructions to write things down and asked at the end of his life for a shoulder bone and an inkwell to write down for those people his appointment of the Master of the Masters as his executor, immediate successor, and divinely appointed master of all, but alas, the opposition prevented him. They did not want the Imam's leadership to be realized, so they strayed and led their followers astray.

However, apart from compiling the Qur'an, Imam Ali wrote all the sacred hadiths and all the Prophet's Sunnah, both theoretical and practical, and kept them all with him.

It is no wonder, because from his childhood he was always under the direct care of the Holy Prophet, and was his confidant for his secret. He accompanied the Prophet both when traveling and at home, in wartime and peacetime, and both when moving and still. Whatever verses were sent down to the Prophet, he read them for him, even if days had passed since their revelation. His Holiness would read the verses to the scribes of the revelation, and they would also write them down.

Ali, the Master of the Faithful, was the only one to write down the whole of the Qur'an within God's Messenger's lifetime, and that manuscript Qur'an became the main source of reference.

Justice 'Abd al-Ḥalīm's Statement on Ali Being the First to Write Hadiths

Justice (Mustashār) 'Abd al-Ḥalīm Jundī, the chief of the Supreme Council of Islamic Affairs in the Republic of Egypt, says on page 25 of his famous book *al-Imam Ja'far al-Ṣādiq*:

مَنَعَ عُمَرُ تَدْوِينَ الْحَدِيثِ. مَخَافَةَ أَنْ يُخْلَطَ الْقُرْآنُ بِشَيْءٍ. وَبِهَذَا أَبْطَأَ التَّدْوِينُ عِنْدَ أَهْلِ السُّنَّةِ قَرْناً بِتَمَامِهِ. وَانْفَتَحَتْ أَبْوَابُ الْجَرْحِ وَالتَّعْدِيلِ وَالْوَضْعِ وَالضِّيَاعِ. أَمَّا عَلِيٌّ فَدَوَّنَ مِنْ أَوَّلِ يَوْمٍ مَاتَ فِيهِ الرَّسُولُ. وَلَعَلَّهُ إِذْ دَوَّنَ صَارَ مَرْجِعَ الصَّحَابَةِ بِمَا فِيهِمْ عُمَرُ؟[66]

> Being afraid lest the hadiths and the Qur'an become mixed up, Omar prohibited writing them down, and it was because of this that all Sunnis delayed writing books for a century. The doors of hadith criticism and praise, and of fabrication and loss, were opened. However, right from the day the Holy Prophet passed away, Ali wrote. Perhaps it was why he became an authority for all the Companions, including Omar.

This man, learned in the Ja'farī *madhhab*, says:

Ḥakīm in his chronicle relates via his chain from Abu Bakr that God's Messenger stated:

مَنْ كَتَبَ عَلَيَّ عِلْماً أَوْ حَدِيثاً لَمْ يَزَلْ يُكْتَبُ لَهُ الاجْرُ مَا بَقِيَ ذَلِكَ الْعِلْمُ أَوِ الْحَدِيثُ.

"Whosoever writes a hadith or a piece of knowledge of mine will continue to have rewards recorded for him as long as that knowledge or hadith remains."

And Abu Bakr, during his caliphate, resolved to write down all the hadiths, and collected five hundred hadiths. One night he was tossing and turning. 'Āyishe said:

His tossing and turning saddened me, but in the morning he told me:

أَيْ بُنَيَّةُ! هَلُمِّي الْأَحَادِيثَ الَّتِي عِنْدَكِ، فَجِئْتُ بِهَا فَأَحْرَقَهَا.

"O my darling daughter! Bring me those hadiths that are in your possession." I took them to him and he burned all of them!

And it is narrated from Zuhrī and 'Urwah that Omar decided to write the Prophet's Sunnah. So he sought the opinion of all God's Messenger's Companions about it, and they all unanimously told him to write them down. Thereafter, for a month, Omar pleaded to God for the best outcome. He then awoke one morning and said:

إِنِّي كُنْتُ أُرِيدُ أَنْ أَكْتُبَ السُّنَنَ، وَإِنِّي ذَكَرْتُ قَوْماً قَبْلَكُمْ كَتَبُوا كُتُباً فَأَكَبُّوا عَلَيْهَا وَتَرَكُوا كِتَابَ اللهِ؛ وَإِنِّي وَاللهِ لَا أَشُوبُ كِتَابَ اللهِ بِشَيْءٍ أَبَداً.

"I wanted to write the Sunnah, but I remembered a group before you who wrote books, but they became engrossed in them and abandoned God's Book! I swear by God that I will never adulterate God's Book with anything."

لَكِنْ عَلِيّاً دَوَّنَ، وَخَلَّفَ فِي شِيعَتِهِ طَرِيقَةَ التَّدْوِينِ. فَلَقَدْ كَانَ عَلَى ثِقَةٍ مِنْ طَرِيقَتِهِ. وَهُوَ الَّذِي يَقُولُ فِيهِ الرَّسُولُ: عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

وَعَنْهُ قَالَ الرَّسُولُ: يَا مَعْشَرَ قُرَيْشٍ! وَاللهِ لَيَبْعَثَنَّ اللهُ عَلَيْكُمْ رَجُلاً مِنْكُمْ امْتَحَنَ اللهُ قَلْبَهُ لِلإِيمَانِ فَيَضْرِبُكُمْ عَلَى الدِّينِ.

قَالَ أَبُو بَكْرٍ: أَنَا هُوَ يَا رَسُولَ اللهِ؟! قَالَ: لَا! قَالَ عُمَرُ: أَنَا هُوَ يَا رسولَ اللهِ؟! قَالَ: لَا، وَلَكِنْ ذَلِكَ الَّذِي يَخْصِفُ النَّعْلَ.[67]

"However, Ali made a compilation (*dawwan*), and left as a legacy to his followers (Shi'a) the methodology of writing down. He trusted his methodology! He it was about whom the Messenger had said: 'Ali is with the Qur'an and the Qur'an is with Ali; they will never separate until they come to me at the Pool!'"

The Messenger also said about him:

"O you Quraysh! By God, God will send against you a man whose heart He has been tested for belief, and he will strike you for the sake of the religion!"

Abu Bakr asked:

"Am I he, O God's Messenger?"

[The Prophet] answered:

"No!"

Then Omar asked:

"Am I he?"

The Prophet said:

"No! Rather it is he who is cobbling my sandal."

At the very moment Ali was busy cobbling a sandal for the Prophet!"

Justice 'Abd al-Ḥalīm's Statement on Imam Ali's Codex

Similarly this discriminating researcher, open-minded in his discussion of this greatest school, i.e. Imam Ṣādiq's school, said:

(His own codex or book of sources).

The Master of the Faithful had sworn that, after preparing the Messenger [for burial], he would not put on his mantle for anything else but prayer until he had finished compiling the Qur'an. So, he compiled it, arranging it in the order it was revealed, indicating what was general and what was particular, what was qualified and what was unqualified, what was clear and what was equivocal, what was abrogated and what was mandatory

and what was optional, and the Qur'an's traditions and etiquette. He also indicated the reasons for the revelation in [his codex].

And the magnitude of this book is such that Muhammad Ibn Sīrīn says: "If you could find this book, you would find all knowledge in it!"

It is apparent from its contents that it was a [very] particular codex and a book of primary sources compiled by Ali.

And *al-Jāmi'ah* was a book of seventy arms' length, dictated by the Prophet and handwritten by Ali. It contained everything that is lawful and unlawful and everything else people would need, so detailed that it even included the damages payable for the smallest scratch on someone's skin. Imams Bāqir and Ṣādiq describe it as such, and their reliable Companions such as Abu Baṣīr saw [this book] in their possession. Imam Ṣādiq said:

أَمَا وَاللهِ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى أَحَدٍ، وَالنَّاسُ يَحْتَاجُونَ إِلَيْنَا. إِنَّ عِنْدَنَا الْكِتَابَ بِإِمْلَاءِ رَسُولِ اللهِ صلى الله عليه و آله؛ وَخَطِّ عَلِيٍّ بِيَدِهِ، صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً؛ فِيهَا كُلُّ حَلَالٍ وَحَرَامٍ.

"Lo, by God, we have what makes us have no need for anyone else, but people need us. Surely, the book dictated by God's Messenger and written up by hand by Ali is seventy arms' length, [and] contains everything that is lawful and that is unlawful."

And His Holiness stated:

إِنَّ الْجَامِعَةَ لَمْ تَدَعْ لِأَحَدٍ كَلَاماً. فِيهَا الْحَلَالُ وَالْحَرَامُ. إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزْدَهُمْ مِنَ الْحَقِّ إِلَّا بُعْداً. وَإِنَّ دِينَ اللهِ لَا يُصَابُ بِالْقِيَاسِ.

"Surely the *Jāmi'ah* has not left anything for anyone else to say; it includes everything that is lawful and unlawful. Those who draw upon analogy have sought knowledge by analogy, but it has only driven them further away from the truth, because God's religion cannot be attained by analogy."

[Scholars] say that this book is called *al-Jāmi'ah*, *al-Ṣaḥīfah*, *Kitāb Ali*, and *al-Ṣaḥīfah al-'Atīqah*.

Imam Ali said in one of his sermons:

وَاللهِ مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللهِ تَعَالَى وَهَذِهِ الصَّحِيفَةُ. وَكَانَتْ مُعَلَّقَةً بِسَيْفِهِ. أَخَذْنَاهَا عَنْ رَسُولِ اللهِ صلى الله عليه و آله وسلم.

"By God, we have no other book from which we read to you apart from Transcendent God's Book, and this book (*Ṣaḥīfah*)." It was hanging off his sword. "I received it from God's Messenger."

And once the "caliph" Abu Ja'far Manṣūr called for Ali's book, so Imam Ṣādiq took it to him and read in it:

"Wives are not entitled to any of their husbands' real estate when they die."

Abu Ja'far Manṣūr said:

"By God, this is Ali's handwriting and God's Messenger's dictation."

And as the Imam of Medina, Mālik Ibn Anas, says, Abu Ja'far was a scholar. Moreover Jāḥiẓ the great critic, says: "He may be swearing an oath because he has already read something else written by Ali, or because he knows something that assures him that it is God's Messenger's dictation."

The Book on Damages (*Diyāt*), which in modern jurisprudence is called civic accountability, covers all action harmful to the body! Ibn Sa'd cites its contents in his book known as *al-Jāmi'*, and Aḥmad Ibn Ḥanbal quotes from it in *al-Musnad al-A'ẓam*. Bukhārī and Muslim also narrate from it.[68]

He also says in this scholarly work:

كَانَ أَوَّلُ الْمُسْتَفِيدِينَ بِالتَّدْوِينِ الْبَاكِرِ اولَئِكَ الَّذِينَ يَلُوذُونَ بِالانِمَّةِ مِنْ أَهْلِ الْبَيْتِ فَيَتَعَلَّمُونَ شِفَاهاً أَوْ تَحْرِيراً. أَيْ مِنْ فَمٍ لِفَمٍ أَوْ بِالْكِتَابَةِ.

فَمَا تَنَاقَلَتْهُ كُتُبُ الشِّيعَةِ مِنَ الْحَدِيثِ، هُوَ التُّرَاثُ النَّبَوِيُّ ـ فِي صَمِيمِهِ ـ بَلَغَ الشِّيعَةُ فِي يُسْرِ طَوْعٍ لِعِلْمِهِمِ الازْدِهَارِ؛ فِي حِينِ لَمْ يَجْمَعْ أَهْلُ السُّنَّةِ هَذَا التُّرَاثَ إِلَّا بَعْدَ أَنِ انْكَبَّ عَلَيْهِ عُلَمَاؤُهُمْ قَرْناً وَنِصْفَ قَرْنٍ حَتَّى حَصَّلُوا مَا دَوَّنُوهُ فِي الْمُدَوَّنَاتِ الاولَى. ثُمَّ ظَلُّوا اقْرُوناً اخْرَى يَجُوبُونَ الْفَيَافِي وَالْقِفَارَ فِي كُلِّ الامْصَارِ.[69]

The first to benefit from early writing were those who referred to the Imams, from the Household. They learned from them either orally (*shifāhan*) or by reading and writing (*taḥrīran*).

Therefore, what Shi'a books pass on to each other is the pure prophetic tradition that enabled Shi'a scholarship to flourish, whereas Sunnis could only attain this heritage a century and a half later when their scholars dedicated themselves to acquiring what [the Shi'a] had written down

in the first books. Again centuries passed and their scholars traveled from town to town, desert to desert.

The People's Rejection of Ali's Codex

Just as Ali, the Master of the Faithful, was the first to proclaim submission (Islam), he was the first to write in [the history of] Islam. He wrote out the whole Qur'an, along with the particulars of its revelation and its interpretation within the Messenger's very lifetime. And after [the Prophet's] death, according to his testamentary instruction, he did not leave his home, meet up with the usurper caliphs, or even don his mantle until he finished writing the Qur'an in six months. He arranged the Qur'an in the order in which it was revealed and explained everything pertaining to it. Then he wrapped it up in a cloak, loaded it onto a camel, and took it to the mosque, saying to those there present:

> This is God's Book and mine is the guardianship! These are the two precious things, God's two precious things, when he said:
>
> إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.
>
> "I am leaving with you two precious things, God's Book and my family, my Household; they will not separate from each other until they come to me at the Pool."

Then Omar said: "We have no need of you; we have God's Book, and we have no need of your book!"

So the Imam, reciting this verse to them, turned his mount back towards his home:

وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ.

And [remember] *when God made a covenant with those who were given the Book: "You shall explain it to the people and you should not conceal it," but they cast it behind their backs and sold it for a paltry gain; how evil is what they buy* (3:187).

And he stated:

> "Lo! You will never see this Book [again]!"

It was as he said. The Master of the Faithful kept it with him throughout his life, and then passed it on to his son Hasan Mujtabā as

one of the heirlooms and repositories of the Imamate until he would attain the Imamate. After [Imam Hasan] it was passed on to the Master of the Martyrs Imam Husayn. Thus, it passed from one Imam to another until it passed to Imam Mahdī, may God hasten his holy reappearance. It is now with him until, God willing, he reappears and shows it to everybody.

These are the Shi'a's hadiths. As for the Sunnis' hadiths, they explicitly state that when the Imam had compiled the Qur'an and taken it to them, they said: "We have a Qur'an and we have no need of your Qur'an!"

Now, inevitably we have to see whether according to Shi'a belief, there is any difference between their Qur'an and the Qur'an that was first compiled during Abu Bakr's term, and then again during Othman's term.

Without a doubt there is a difference; otherwise they would have accepted it. Now the question is what that difference is. The verses and chapters of the Qur'an compiled by Ali, the Master of the Faithful, were arranged in the order in which they were revealed. Moreover, it contained a full explanation of what is abrogated and what abrogated it, what is general and what is particular, what is clear and what is equivocal, and so on. The Imam learned it from the Prophet; it was Sunnah. Thirdly, it contained *aḥādīth qudsiyyah* (God's words) as related by the Holy Prophet, along with his explanation and interpretation of them. Fourthly, it contained the interpretation of the verses [of the Qur'an], i.e. their meaning and purpose.

However, the Qur'an as compiled between the two boards (*daffatayn*) that we now have lacks those features. It only contains all the chapters and verses exactly as revealed—there is no any alteration or corruption by way of addition or deletion.

Now to prove our claim we must understand the opinions of the scholars, jurists, exegetes, philosophers, and mystics of Islam, who all believe that there is no alteration to a single sentence or even to a short word in this Qur'an. We will expand our discussion to show what the Shi'a really believe.

Allāmah Ṭabāṭabā'ī's View on the Alteration of the Qur'an

Our great master, Grand Ayatollah Ḥājj Sayyid Muhammad Husayn 'Allāmah Ṭabāṭabā'ī, says regarding Almighty God's words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have sent down the Reminder, and indeed We will preserve it (15:9):

> The verse begins with a restriction, and the thread apparently means that the restriction concerns the statement made by [the pagans] rejecting the Qur'an, claiming it is the delirium of insanity, and that [Muhammad] is insane and should not be paid any attention to; they suggest he brings them angels to corroborate his claim that the Qur'an is a righteous heavenly Scripture!
>
> Therefore—though God knows best—the above verse means: this Remembrance is not your own creation such that they can brand you incapable, refute it through their stubbornness and fierceness, and you take it upon yourself to preserve it, only to fail! Nor has it come down from the angels such that it should need them to descend to corroborate it. Rather, it is We Who sent down the Reminder gradually, and indeed it is We Who shall preserve it as a Reminder through our comprehensive care for it!
>
> Consequently the Holy Qur'an is a living and everlasting Reminder, is immune to dying or having any of it at all being forgotten, immune to any addition to it that would negate its being a Reminder, and similarly immune to loss, immune to any alteration to its form or thread changing its quality as a reminder of God, explaining the essences of the ways to know Him.
>
> Therefore, the verse means that God's Book is protected against all categories of corruption with regard to its being a Reminder of the Transcendent God, so it is a living and everlasting Reminder.
>
> And similar to this treasured verse in saying that the Book is protected by God and immune from corruption and tampering, are the Transcendent [God's] words:

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Certainly those who disbelieved in the Reminder when it came to them [will see the consequence]. *Indeed it is an august Book.*

Falsehood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy (41:41–42).

And it is obvious that the definite article

الْ

for the word

ذكر

is a reference back to an aforementioned (*'ahd dhikrī*), and that the adjectival

لَحَافِظُونَ

is future, as is apparent from its being an active participle. So this addresses any potential challenge that if this verse says that the Qur'an cannot be altered it is because it is a *reminder* (*dhikr*), it must mean that the Gospel and Torah [are also incorruptible] because they are also a reminder. However, God explicitly says that they were both corrupted. This is because in the context the verse means protection of the remembrance (*dhikr*), i.e. the Qur'an, after it was revealed and evermore; it does not mean that being a remembrance is causative of divine protection and divine protection is always predicated of a remembrance (*wa dawran al-ḥukm madārahu*).[70]

Here, our master, after discussing the relevant hadiths, makes a comprehensive, refined statement on the incorruptibility of the Qur'an. He gives the matter its due in seven parts under the heading "The Incorruptibility of the Qur'an." In this way he has removed all doubt and answered all possible questions concerning the uncorruptedness of the Book. Now we are going to explain some of these matters that are directly related to our discussion.

Discussion on the Incorruptibility of the Qur'an: Part One

It is a historical given that about fourteen centuries ago, the Arab Prophet Muhammad came and claimed to be a prophet; he began preaching, and some Arabs and non-Arabs believed in him. He brought a Book that he called the Qur'an and attributed it to his Lord. It contained various kinds of knowledge and information and the general principles of the new religion's law for all nations. He would lay down challenges to match it, and considered the Qur'an to be a sign of his prophethood.

This Qur'an in our hands today is the same one that he brought and recited to the people of his own time. He did not repeal it in its entirety, which would have allowed it all to be lost and replaced by another book of similar or dissimilar composition, falsely attributed to God, and with the spread of misinformation that [the replacement] was the Qur'an revealed to Muhammad.

This is a fact, and no one but a madman can doubt it! No Sunni or Shi'a researchers into the matter of textual corruption have considered it to be possible that it has been corrupted in its entirety.

However, some Shi'a and Sunnis do believe that there has been some minor interpolation such as a sentence or verse[71] or omission or change in a verse, or the words [in a verse] or in its desinential inflection. The vast majority of the divine Book is as it was during the Prophet's lifetime. It has not been discarded or lost.

Reliance on the Challenge to Match the Qur'an as Evidence That It Has Not Been Corrupted

However, we see that the Qur'an itself, with reference to all its verses lays down challenges to match its attributes. We find that the Qur'an we have, i.e. that which is between the two boards (*daffatayn*), has all the attributes referred to in the challenge—without any change, interpolation, or omission. So we see that it challenges people to match its eloquence and clarity and find that the Qur'an we have has all that amazing eloquence, unrivaled by and unlike any of the narrations or written records of poetry, speeches, letters, debates, and so on by any orator or eloquent scholar. This composition is to be found in all the verses and statements of the Book, which are arranged in superb order and remain as they were right in the beginning. This arrangement is the same in all verses:

كِتَاباً مُتَشَابِهاً مَثَانِيَ تَقْشَعِرُّ مِنْهُ الْجُلُودُ وَالْقُلُوب.[72]

"a Book [composed] of similar motifs, whereat quiver skins and hearts."

Similarly we see that God lays down a challenge, saying:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللهِ لَوَجَدُوا فِيهِ اخْتِلَافاً كَثِيرا.

Do they not contemplate the Qur'an? Had it been from [someone] *other than God, they would have surely found therein much contradiction* (4:82). We find that the Qur'an we have fulfils that completely, because there is not a single equivocal verse that is not clarified by another verse, and whatever appears at first glance to be a discrepancy or contradiction is cleared up and explained elsewhere [in the Qur'an]!

We find that it also lays down challenges to those who are not native Arabic speakers, e.g.:

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرا.

Say, "Should all humans and jinn come together to produce something like this Qur'an, they could never produce anything like it, even if they assisted one another" (17: 88).

And God, the most High, states:

إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِالْهَزْلِ

Surely this [Qur'an] *is a decisive statement and it is not a joke* (86:13–14).

Next we see that the Qur'an we have sets out comprehensively the clear truth in which there is no doubt and directs us to the ultimate in what Reason is guided towards—the foundations of true knowledge, the general principles of the religious laws that conform to innate religiosity, and detailed guidance on good etiquette, all without our finding any flaw, fault, contradiction, or error in it. We find that in spite of the vastness and immensity of the knowledge it has, a single life lives in it and a single spirit regulates it, namely the basis of all Qur'anic knowledge and the foundation to which it is all attributable, namely monotheism. For, when broken down, all knowledge is ultimately attributable to it, and when built into a composite, monotheism ultimately is all other knowledge.

Therefore, we find that the Qur'an plunges into tidings of past prophets and their nations. We find that what we have of God's word tells their stories and decisively speaks about them in a manner that is appropriate to the purity of the religion and reflects the infallibility and sincere service and obedience of the prophets. Whenever we compare the stories in the Qur'an with similar stories in the New and Old Testament, this becomes abundantly apparent.

We find that the Qur'an has verses on great battles of the future, and in many verses refers directly or indirectly to other future events; it then happens as the very Qur'an in our possession said it would, and is confirmed by it.

Moreover, we find out how the Qur'an describes itself as having beautiful and righteous attributes. It describes itself as "Light" that guides to the straight path and to the straightest religion. The Qur'an we have lacks none of that and does not fail to guide and direct for even a second.

The fullest description the Qur'an has of itself is as remembrance of God. It is true, because it is a living eternal sign of Him. By referring to God by His most beautiful Names (*bi asmā'ihi al-ḥusnā*) and His most sublime Attributes (*ṣifātihi al-'ulyā'*), describing His tradition of creating and bringing into being, His angels, His Books and messengers, His laws and rules, His creatures' final destiny, namely Resurrection whereby everything returns to Him, and people's eventual happiness in Heaven or wretchedness in Hell—all this is a reminder of God, and is what the Qur'an means by saying it is a reminder. And we see that the Qur'an we have is missing none of that—it is a reminder.

For the word Reminder (*Dhikr*) is one of the best and fullest descriptions of what the Qur'an is about; that is why in the verses in which the Qur'an is said to be protected from falsehood, change, or corruption, it is referred to as a *Dhikr*, as God the most High states:

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ، وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ.

Surely those who distort Our signs are not hidden from Us.

Is someone who is cast into the Fire better, or one who will come safely through on the Day of Resurrection? Do what you will; surely He sees what you do.

Certainly those who disbelieved in the Reminder when it came to them [will see the consequence]. *Indeed it is an august Book.*

Falsehood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy (41:40–42).

Here, Almighty God says that the Qur'an qua Reminder (*Dhikr*) is never, now or in the future, overcome by or entered into by falsehood! Nor will it ever be canceled, abrogated, altered, or corrupted, which would lose for it its status as a Reminder. It is the covenant of God, the most Holy and Lofty, Who says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

Surely We have sent down the Reminder, and indeed We will preserve it (15:9).

Here God says *Reminder* and *preserve*, so the Book is preserved by God from any interpolation, omission, alteration in wording, and alteration in sequential arrangement that would lose for it its value as a Reminder (*Dhikr*), and negate it in any way from being a Reminder of God.

It is but a weak-minded person who says that the pronoun in

لَهُ

refers to the Prophet, rendering the meaning: "We are the protector of the Prophet," because the context refutes this. The pagans only used to mock the Prophet because of the Qur'an that [according to them] he just claimed was revealed to him, as God alludes to in an earlier verse:

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ.

And they said, "O you, to whom the Reminder was revealed; you are indeed possessed!" (15:6).

It is clear from the above that the Qur'an that God revealed to His Prophet and described as a Reminder (*Dhikr*) is preserved as revealed, immunized with divine immunization from any interpolation or deletion, as promised by God to His Prophet.

In short, the argument is that God revealed the Qur'an to His Prophet and described it as having specific attributes. If any of those attributes had altered through interpolation, omission, or alteration, wording or material arrangement, the Qur'an would indubitably have lost that attribute. However, we find that the Qur'an we have has all the aforementioned attributes in the fullest and best sense. No textual corruption has occurred, to strip it of any of its attributes. So what we have in our hands is the very Qur'an revealed to the Holy Prophet.[73]

Suppose just some of it were lost, or desinential inflection or a particle [or letter] were changed; it would have to be to something that did not alter any of its attributes such as its inimitability (*i'jāz*), ability to settle disputes, illumination, guidance, ability to remind, superiority to all other heavenly scriptures, and so on! That even applies to the deletion of a repetitive verse, a change to a dot or desinential inflection, or anything else.

Discussion on the Incorruptibility of the Qur'an: Part Two

Many prophetic hadiths, related to us by both the Shi'a and Sunnis, ordering us to refer to the Qur'an during trials and to solve problems, prove to us that there has not been any textual corruption.

Similarly, it would make no sense for the two precious things hadith (*Hadith al-Thaqalayn*):

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَدًا

> "I am indeed leaving with you two precious things, God's Book and my family, my Household, to which if you cling you will never go astray after I am gone"

—as indubitably narrated by the Shi'a and the Sunnis—to be instructing us to cling to a textually corrupted Book!

The same applies to the many hadiths narrated from the Holy Prophet and the infallible Imams commanding people to hold hadiths up to the Book [to determine their acceptability]. What some say—that that only applies to jurisprudential hadiths, and that we can

believe that it is only verses pertaining to laws that have not been textually corrupted, but not other verses—is refuted by the fact that the hadiths telling us to hold other hadiths up to the Book are not qualified. It is wrong to treat an unqualified statement as if it were qualified (*takhṣīṣ min ghayr mukhaṣiṣ*). Furthermore, the hadiths instructing us to hold other hadiths up to the Qur'an explicitly or quasi-explicitly state that the sole purpose for so doing is to distinguish truthfulness from lies and truth from falsehood. Obviously interpolation and fabrication are not restricted to jurisprudential matters. On the contrary, the incentives are even greater to interpolate and fabricate in doctrinal matters, stories of the prophets and past nations, and descriptions of genesis and resurrection. What corroborates this is the fabricated hadiths of Judeo-Christian origin (*Isrā' iliyyāt*) and similar hadiths, the fabricated nature of which is more obvious!

Similarly there are the hadiths that tell us that the Household relied on various verses of the Qur'an as evidence in all subjects, and the verses to which they referred were all the same as in the Qur'an we have—even in places where there were isolated hadiths (*āḥād*) saying those verses had been altered. And this is the best proof that the words "This is how it was revealed" in hadiths thought to be about textual corruption, mean explanation in accordance with how the verse was revealed, as opposed to esoteric (*baṭn*) or allegorical interpretation (*ta'wīl*). Similarly there are the hadiths narrated from the Master of the Faithful and the other Imams from his progeny that say: "That which is in people's hands is Qur'an revealed by God," even though the codex as compiled by Ali was different, and the others did not involve him in the compilation [of the Qur'an] during Abu Bakr's term or Othman's.

It is similar to the Imams' instruction to their followers: "Recite the Qur'an as the other people do."

Thus these hadiths mean that if the Qur'an in circulation among the people differed at all from that which Ali had compiled, it was only in the order in which the chapters were arranged or the order in which some verses were arranged, which did not affect the meaning or detract in any way from the attributes God describes the Qur'an, revealed by Him, as having. Thus all these hadiths, of their various categories, tell us incontrovertibly that the Qur'an we have is exactly the same Qur'an that was revealed to the Prophet and is not missing any of its noble attributes, effects, or blessings.

Hadiths Relied on by Shi'a and Sunni *Ḥashwiyyah* and Traditionists to Support Their Claim That the Qur'an Has Been Textually Corrupted

A number of Shi'a *ḥashwiyyah* and traditionists and Sunni traditionists believe that there was some omission from or were some alterations to the wording or word order, but not that there was any interpolation. It is claimed that no Muslims believe that there has been any. They prove there has been no interpolation by consensus, but rely on many pieces of evidence to argue that there was omission and alteration.

One: Many hadiths narrated by both Shi'a and Sunnis say that some chapters, verses, sentences, phrases, words, or letters were omitted or some [textual] alterations were made during the first compilation of the Qur'an during Abu Bakr's term, and similarly, during the second compilation during Othman's.

All these many hadiths are recorded by the Shi'a in their reliable [hadith] collections (*jawāmi'*) and elsewhere. Some say that there are as many as two thousand hadiths. They are also recorded by the Sunnis in their authentic collections such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, *Sunan Abi Dāwūd*, *Nisā'ī*, *Aḥmad*, and all their other collections and exegeses and elsewhere. Ālūsī says in his exegesis: "These hadiths are too numerous to mention."

This is apart from the differences between Othman's standardized codex and 'Abdullāh Ibn Mas'ūd's codex, which famously differs in sixty places, and Ubayy Ibn Ka'b's, which differs in thirty-two places, and between the standardized codices themselves, which Othman commissioned and sent to the horizons—to Mecca, Damascus, Basra, Kufa, Yemen, and Bahrain—keeping one codex in Medina. There were forty-five, or according to another opinion, up to fifty inconsistencies in lettering.[74]

[The aforementioned differences] are also apart from the differences in the order in which the chapters were arranged in Othman's codices and in the compilation made during Abu Bakr's term. This is because in the first compilation, *Sūrat al-Anfāl* ("The Spoils") was placed among the oft-repeated chapters [with fewer than a hundred verses] (*mathānī*), and *Sūrat al-Barā'ah* ("An Acquittal") was placed among the chapters consisting of approximately a hundred verses (*mi'īn*). Both chapters were arranged among the long chapters (*ṭiwāl*) in the second compilation, the narrations concerning which are coming up.

This is also apart from the difference in the order in which the chapters are arranged in 'Abdullāh Ibn Mas'ūd's, Ubayy Ibn Ka'b's,

and Othman's codices, besides deviant (*shādhdhah*) readings narrated on the authority of some Companions and the successors. These may have differed in as many as a thousand or more places.

Two: Reason dictates that if the Qur'an were scattered among the people and someone other than an infallible undertook its compilation, its compilation could not have been perfect.

Three: Both the Shi'a and Sunnis narrate that after the Prophet's death, Ali withdrew from public, only putting on his cloak [to leave home] for prayer, until he had finished compiling the Qur'an. He then carried it to the mosque to show the people. He told them that it was the Qur'an as revealed by God to His prophet. Even though he had compiled it, they rejected it, contenting themselves with Zayd Ibn Thābit's compilation. If there had not been any difference between Imam Ali's compilation and Zayd's, there would have been no reason to take it to them and invite them to accept it. Ali was the most knowledgeable person on the Qur'an, after the Prophet, and the people had been referred to [the Imam] in the indubitable *Ḥadīth al-Thaqalayn*, and in the hadith over which there is consensus (*al-muttafaq 'alayh*):

عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِي

"Ali is with the truth and the truth is with Ali."

Four: Hadiths that say that whatever happened to the Israelites would happen in exactly the same way to this nation:

حَذْوَ النَّعْلِ بِالنَّعْلِ

"As similarly as one shoe to another"

or

وَالْقُذَّةِ بِالْقُذَّةِ[75]

"As similarly as one arrow feather to another arrow feather."

The verses of the noble Qur'an and the transmitted hadiths explicitly state that the Israelites corrupted their Prophet's Book. So it will certainly happen among this nation as well, that is, they will alter their Lord's Book, which is the Holy Qur'an.

In *Ṣaḥīḥ al-Bukhārī*, Abu Sa'īd says:

God's Messenger said:

لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْراً بِشِبْرٍ وَذِرَاعاً بِذِرَاعٍ؛ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَتَبِعْتُمُوهُ! قُلْنَا: يَا رَسُولَ اللهِ! بِآبَائِنَا وَأُمَّهَاتِنَا، الْيَهُودُ وَالنَّصَارَى؟! قَالَ: فَمَنْ؟!

"You will most certainly follow the customs of those who preceded you, hand-span to hand-span and arm's length to arm's length; even if they had entered into a lizard's burrow you too would follow it!"

We said: "May our fathers and mothers be made your sacrifice, [do you mean] the Jews and the Christians?" He said: "Yes. Who else?!"

This hadith is widely reported (*mustafiḍah*), and narrated in the collections on the authority of many Companions such as Abu Sa'īd Khudrī, as stated above, and in similar words by Abu Hurayrah, 'Abdullāh Ibn Omar, Ibn 'Abbās, Ḥudhayfah, 'Abdullāh Ibn Mas'ūd, Sahl Ibn Sa'd, Omar Ibn 'Awf, 'Amr Ibn al-'Āṣ, Shaddād Ibn Aws, and Mastawrid Ibn Shaddād.

And it is widely (*mustafiḍah*) narrated by the Shi'a, from the Imams, from the Prophet, e.g. in *Tafsīr al-Qumi* [from the Holy Prophet] saying:

لَتَرْكَبُنَّ سَبِيلَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ وَالْقُذَّةِ بِالْقُذَّةِ؛ لَا تُخْطِئُونَ طَرِيقَهُمْ وَلَا تُخْطَأُ؛ شِبْرٌ بِشِبْرٍ، وَذِرَاعٌ بِذِرَاعٍ، وَبَاعٌ بِبَاعٍ؛ حَتَّى أَنْ لَوْ كَانَ مَنْ قَبْلَكُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ.

قَالُوا: الْيَهُودَ وَالنَّصَارَى تَعْنِي يَا رَسُولَ اللهِ؟!

قَالَ: فَمَنْ أَعْنِي؟! لَتَنْقُضُنَّ عُرَى الإِسْلَامِ عُرْوَةً عُرْوَةً؛ فَيَكُونُ أَوَّلُ مَا تَنْقُضُونَ مِنْ دِينِكُمُ الأَمَانَةَ، وَآخِرُهُ الصَّلَوةَ!

"You will most certainly ride the path of those who were prior to you as similarly as one shoe to another shoe, or one arrow feather to another arrow feather! You will not deviate from their road and you will not be made to deviate, hand-span to hand-span, arm's-length to arm's-length, and arm-span to arm-span; even if those before you had entered a lizard's burrow, you too would enter it!"

They asked: "Do you mean the Jews and the Christians, God's Messenger?"

[His Holiness] answered: "Who [else] could I mean? You will most certainly undo the bonds of Islam, bond by bond! And the first [part] of your religion that you will unravel will be the trust and the last will be the prayer!"

They then argue that the consensus [scholars] rely on as proof, that there is no interpolation in the Qur'an, is unsound because it is circular reasoning. To explain, consensus is only an inherently incontrovertible rational proof according to those who say it is reliable legal proof if it generates a level of belief. It actually just generates a suspicion irrespective of whether it is acquired or reported, contrary to what many claim—that acquired consensus generates certainty. That is because the belief that generates consensus does not exceed the sum of the beliefs generated by isolated opinions (*āḥād al-aqwāl*). And one of the opinions that concur with others only generates suspicion of being right. Adding a second concurring opinion just strengthens the suspicion and does not generate certainty, because certainty is a particular incomposite belief that differs from suspicion and is not a composite of several suspicions. Hence with every opinion added increasing the number of concurring opinions, the suspicion grows stronger until it approximates to certainty without actually turning into certainty, as stated above.

This is true of acquired consensus that we acquire by seeking all opinions and acquiring every last one. However, with reported consensus, as reported by only one or two scholars, the matter is clearer, because it is like any other isolated hadith, which only generates suspicion, if indeed it does generate any level of belief.

Therefore, consensus is conjectural legal proof, the probative value of which according to Sunnis is based on [hadiths] such as the prophetic hadith:

لَا تَجْتَمِعُ اُمَّتِي عَلَى خَطَاءٍ أَوْ ضَلَالٍ

"My nation will never reach a wrong or erroneous consensus!"

However, according to the Shi'a, it is only probative if an infallible's opinion is one of the concurring opinions in the consensus or if the opinions of those who reached the consensus are in any way revelatory of what the infallible has to say on the matter.

So in summary, the evidentiary value of consensus depends on the truthfulness of the prophethood, which is obvious. And now the truthfulness of the prophethood depends on the uncorruptedness of the Noble Qur'an to ensure it retains its attributes such as guidance, authoritativeness, and especially inimitability. This is because we do not have any other everlasting, living proof of the Prophet's prophethood apart from the Holy Qur'an, an inimitable sign. If there is any possibility that it was textually corrupted by interpolation, omission, or any other alteration, none of its verses or content could

be relied upon as God's unadulterated word! It would cease to be probative, and its miraculousness would be spoiled. If God's Book ceased to be probative then so to would consensus.

What we said at the beginning—that it is a historical given that the Qur'an revealed to the Prophet is there somewhere in the Qur'an we have—is of no use to us. It is because the mere possibility that the Qur'an we have contains the real Qur'an does not negate the possibility of any other addition to, omission from, or alteration to any verse or sentence upon which we wish to rely to prove a point.

However, the response to the first argument, based on hadiths that textual corruption by way of omission or alteration has occurred is the following:

Reliance on the hadiths as evidence insofar as they are legal evidence is a circular argument, just as reliance on consensus was for reasons similar to those explained above. Thus anyone seeking to rely on them will have no recourse but to refer to them as ascriptions and historical documents. Not one of them is indubitable or rendered indubitable by its context, forcing the mind to accept them. On the contrary, they are disparate, scattered, isolated hadiths, some of which are authentic, and the meaning of some of which is unclear (*qāṣiran fī dilālatihā*). Hardly any of them has both authentic chains of transmission and clear meaning. Yet in spite of their rarity, these hadiths are also not immune to interpolation and fabrication! The seepage of traditions of Judeo-Christian origin (*Isrā'īliyyāt*) and similar such fabrications into our own is undeniable. Obviously that which cannot be guaranteed not to have been forged or fabricated has no evidentiary value.

Ignoring all this, [the hadiths] cite verses and chapters, the composition of which is nothing like Qur'anic composition, and they overlook this too; because they contradict Scripture, they have to be rejected.

As for what we said—that almost all these hadiths have weak chains of transmission—that is evident from checking their chains. Their chains are either missing (*mursal*), incomplete (*maqṭū'*), or weak, and it is only a tiny minority of them that are free from these flaws.

As for our claim that many of these hadiths are unclear in their meaning, this is because most of them are akin to commentary on or explanation of the meaning of the Qur'anic verses referred to in them, not an account of what the wording of the verse was before becoming corrupted. For example in *Rawḍat al-Kāfī*, [it is narrated] from Abu al-Hasan I (Imam Kāẓim) regarding God's words:

اولئكَ الَّذِينَ يَعلَمُ اللهُ مَا فِي قُلُوبِهِم فَأَعرِض عَنهُم فَقَد سَبَقَت عَلَيهِم كَلِمَةُ الشَّقَاءِ وَسَبَقَ لَهُم العَذَابُ وَقُل لَهُم فِي أَنفُسِهِم قَولًا بَلِيغا.

They are those whom God knows as to what is in their hearts, so turn away from them [because wickedness has engulfed them, and punishment is just ahead of them.] *And speak to them concerning themselves far-reaching words* (4:63).

And another example from *al-Kāfī* is on the authority of Imam Ṣādiq and pertains to God's words:

وَإِن تَلوُوا أَو تُعرِضُوا فَإِنَّ اللهَ كَانَ بِمَا تَعمَلُونَ خَبِيرا.

and if you distort or turn away [—he said: "If you distort the command, and turn away from what you have been commanded"—] *God is indeed well aware what you are doing* (4:135).

And apart from these, there are many such comments on verses in hadiths that have been claimed to be hadiths, which proves that there has been textual corruption.

In the same category as these are innumerable hadiths that actually all refer to reason for the revelation, but have been claimed to be hadiths that say that textual corruption did occur. A good example is this hadith, which cites verse 5:67, as follows:

يَا أَيُّهَا الرَّسُولُ بَلِّغ مَا أُنزِلَ إِلَيكَ فِي عَلِي

O Messenger! Deliver what has been revealed to you [concerning Ali] (5:67), meaning that this verse was revealed about Ali.

Similarly another hadith says: "Whenever the delegation from Banī Tamīm visited God's Messenger, they would stand at the door to his chamber and call: 'O Muhammad! Come out to us!'"

Then this verse was revealed about it:

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الحُجُرَاتِ بَنُو تَمِيمٍ أَكثَرُهُم لَا يَعقِلُون.

Indeed those [Banū Tamīm] *who call you from behind the chambers, most of them do not understand.*

Thus it was suspected that there was an omission in the verse. Added to this are innumerable hadiths demonstrating the Qur'an's continued relevance (*jary*) and applicability (*inṭibāq*), e.g. God's words:

وَسَيَعلَمُ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُم

And before long, those who have done wrong [to Muhammad's Household [regarding] their right...] (26:227) and God's words:

وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ فِي وَلَايَةِ عَلِيٍّ وَالْاَئِمَّةِ مِنْ بَعْدِهِ فَقَدْ فَازَ فَوْزاً عَظِيماً

And whoever obeys God and His Messenger [with regard to accepting Ali and the Imams after him as masters] *certainly achieves a great success* (33:71). There are many other such hadiths.

Similar to the above are verses that have been followed up with remembrance and prayer and then thought to be an omission from the Qur'an, e.g. that which is narrated in *al-Kāfī* from 'Abd al-'Azīz Ibn Muhtadī [who] said:

> I asked [Imam] Riḍā about [Chapter 112,] "Monotheism," and he said:
>
> Whoever recites:
>
> قُلْ هُوَ اللهُ أَحَد
>
> "Say, God is One," and believes in it, knows Monotheism.
>
> I asked: "How should we recite it?"
>
> He said: "Just as the people recite it," and he added:
>
> كَذَلِكَ اللهُ رَبِّي، كَذَلِكَ اللهُ رَبِّي،
>
> "Such is God, my Lord; such is God, my Lord."

An example of unclear meaning is the discrepancy between hadiths on verses said to have been textually corrupted, e.g. God's words:

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّة

And indeed God assisted you at Badr when you were contemptible (3:123). However, some hadiths say that the verse is as follows:

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَأَنْتُمْ ضُعَفَاء.

And indeed God assisted you at Badr when you were weak. Some of [the hadiths] say:

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَأَنْتُمْ قَلِيل.

And indeed God assisted you at Badr when you were few.

This discrepancy between the hadiths may be a clue that what is meant is the interpretation of the verse referred to. Support for this opinion lies in something else the Imam has stated:

لَا يَجُوزُ وَصْفُهُمْ بِأَنَّهُمْ أَذِلَّةٌ وَفِيهِمْ رَسُولُ اللهِ صلى الله عليه و آله.

> "It is not permissible to describe them as contemptible, when God's Messenger was among them."

Otherwise it may just be an instance of two contradictory and conflicting hadiths that cancel each other out, e.g. the verse on stoning (*rajm*), which is narrated by both the Shi'a and Sunnis; and in some versions it reads:

إذا زنى الشيخ والشيخة فارجموهما البتة فإنهما قضيا الشهوة.

"When an old man and old woman commit adultery, stone them because they have consummated lust!"

Another version says:

بما قضيا من اللذة

"because of the pleasure they have consummated."

Another version says:

نكالا من الله والله عليم حكيم

"An exemplary punishment by God, and God is all-Knowing, all-Wise."

Yet another says:

نكالا من الله والله عزيز حكيم.

"An exemplary punishment by God, and God is All-Mighty, All-Wise."

Likewise, some hadiths say that the verse of the throne (*Āyat al-Kursī*) was originally revealed as follows:

الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السموات وما في الارض وما بينهما وما تحت الثرى عالم الغيب والشهادة فلا يظهر على غيبه أحدا من ذا الذي يشفع عنده- إلى قوله وهو العلي العظيم والحمد لله رب العالمين.

God: There is no god but He, the Eternal Living—neither slumber nor sleep overtakes Him. To Him belongs everything in the heavens and everything on earth, [and everything between them and everything under the earth, Knower of the invisible and visible, and He does not manifest His invisible to anyone;] *who dares to intercede with Him except with His permission...* up to His words: *And He is the most High, the Great* [and all praise belongs to the Lord of all the worlds] (2:255).

Another version says: ...up to His words:

هم فيها خالدون والحمد لله رب العالمين

They remain therein forever and all praise belongs to God, the Lord of all the worlds (2:257).

Another says:

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمِ...

To Him belongs everything in the heavens and everything on earth, [and everything between them and everything under the earth, Knower of the invisible and visible, the most Merciful, the most Compassionate...] (2:255).

Another says:

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ بَدِيعُ السَّمَوَاتِ وَالأَرْضِ ذُو الْجَلَالِ وَالإِكْرَامِ رَبُّ الْعَرْشِ الْعَظِيمِ.

> "Knower of the invisible and visible, the most Merciful, the most Compassionate; the Creator of the heavens and earth, the Possessor of Majesty and Munificence, the Lord of Great Throne!"

The claim made by some traditionists that the discrepancies between these hadiths do not matter, because they all agree that there was at least some textual corruption, is wrong. This is because that does not correct their lack of clarity or prevent them from canceling each other out. As for what we said about there being widespread interpolation in and fabrication of hadiths, no one who has referred to the hadiths narrated on genesis, the stories of the prophets and nations, and the hadiths providing commentary on the verses [of the Qur'an], and on events that occurred at the beginning of Islam, can have any doubt about this.

The biggest concern for the enemies of the religion was destroying the religion from the root—it is the Qur'an, the light of which they spare no effort in trying to put out, the fire of which [they spare no effort] in trying to extinguish, and all trace of which [they spare no effort] in trying to eliminate. It is the impregnable vault, strong corner, and refuge which all religious knowledge resorts to and is protected by. It is the living, eternal document to spread the prophecy and the material used for proselytization. The enemies know that if the Qur'an lost its evidentiary value, the prophethood would be unsound and the basis of the religion would break apart and the bricks of its structure could not remain in place one on top of the other.

So it is surprising to see these people rely on hadiths attributed to the Companions, or even to the Household, to argue that God's Book

has been textually corrupted and lost its evidentiary value; if it has, then the prophethood and religious teachings were in vain!

And what is the use in our saying that a certain man, at a certain time, claimed to be a prophet and brought an inimitable Qur'an, but that he died and his Qur'an became textually corrupted, and we have nothing left but the consensus of all Muslims that he was truthful in his claim and that the Qur'an that he brought was inimitable and proof of his prophethood, and consensus is probative because the Prophet said it was, or because it is revelatory of what the Imams from his Household say?

To sum up, it is the fabrication of these hadiths that is a strong probability, and clues from the context support this, so that these hadiths lose their evidentiary value and their weight, leaving even the ones narrated by authentic chains with no value as lawful or rational proof. This is because the authenticity and upstandingness of narrators in a chain only negate the possibility of the hadiths being deliberate lies told by them, but not the possibility that they are fabrications inserted into the sources and collections.

Moving on to the aforementioned hadiths that claim textual corruption and refer to the verses and chapters the composition of which is nothing like the Qur'an's, this is obvious to anyone who refers to them because there is much to find in them. Examples are the two "chapters" *al-Khal'* and al-*Ḥafd*, both narrated via Sunni chains of transmission.

"*Sūrat*" *al-Khal* reads:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. اللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ. وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ. وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ.

"In the Name of God, the Most Compassionate, the Most Merciful: O God, surely we seek Your help and forgiveness. We glorify You and do not disbelieve in You. And we cast off and forsake whoever sins against You."

"*Sūrat*" *al-Ḥafd* reads:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. اللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى نِقْمَتَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ.

"In the Name of God, the Most Compassionate, the Most Merciful. O [our] Creator! You alone we worship, to You alone we pray and prostrate, and toward You we hasten and hurry. We hope for Your mercy and fear Your retribution; surely Your punishment will reach the unbelievers!"

And similarly some hadiths refer to *Sūrat al-Walāyah* and other such chapters, but they are just words; the forger wanted to imitate Qur'anic composition, so it is not the usual Arabic style but it does not reach the inimitable, divine composition. Consequently the result is unpalatable to our nature and abhorrent to good taste! You can refer to it yourself to see the truth of our claim. You will decide for yourself that the only reason people do give any credence to this and other so-called verses and chapters is fanatical attachment to the hadiths and negligence in holding them up to God's Book. If it were not so, just one glance would be enough to convince them that they are not God's words.

What we said, that authentically narrated hadiths claiming there was textual corruption contradict God's Book, does not just mean that they contradict the literal meaning of God's words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have sent down the Reminder, and indeed We will preserve it (15:9), and of:

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

Indeed it is an august Book. Falsehood cannot ever approach it from before it or from behind it (41:41–42). After all, interpretation of the words in these verses is somewhat speculative; rather [the hadiths that claim textual corruption] are contradictory because they contradict the incontrovertible meaning of the Qur'an we have, as we said in the first argument we presented above refuting textual corruption of the Qur'an.

How can it not be so? All parts of the Qur'an we have are alike in their innovative and inimitable composition. There are no differences between its verses. It is not flawed or remiss in imparting true knowledge or general and particular divine *scientia*. It all links together, its branches are based upon its roots, its edges are consistent with its innards, and it has all the other attributes with which God describes it.

The second argument is refuted and normally is impossible. Theoretically it might not be considered possible unless there is anything in the context to indicate otherwise, but practically, the reason dictates that it is contrary to reality and in contingent realm.

To refute the third argument: Ali, the Master of the Faithful did compile the Qur'an and take it to them and show it to them, but this does not prove that what he had compiled differed from what they had compiled in any of the fundamental or secondary religious truths, apart from the order in which the chapters or verses within the

chapters were arranged according to the order of the serialized revelation. However, any such differences ultimately do not affect any of the religious truths.

If they did, the Master of the Faithful would have objected to them by reasoning, and not accepted their rejection of and their not needing what he had compiled. It is narrated that he did object to many other things.

There is no hadith that says that Imam Ali supported his argument that he had been appointed Guardian, by reciting any different verses or chapters as evidence, forcing them to concede that they had been omitted or textually corrupted [in their version].[76]

It cannot be argued that his silence was for the sake of Muslim unity, and to avoid a schism, because that would only be conceivable after there was stability and the whole nation agreed on what had been compiled for them—not when the Qur'an was still being compiled, and had not yet come into people's hands and been distributed in all the towns and cities.

I wish I knew. Can we claim that all those hadiths that they believed were omitted—and they may even claim that there are as many as thousands of them—are about the guardianship, or that they were hidden from the majority of Muslims and only a few people were aware of them?! It was when they were anxious to receive and learn the Qur'an when it was being revealed, and above all the Prophet made such efforts to deliver it, send it all over the world, teach it, and explain it.

And the Qur'an clearly says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

And he [the Prophet] *teaches them the Book and the wisdom* (62:2) and says:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

so that you may explain to people what was revealed to them (16:44).

So how could those verses have been lost? What happened to more than a third of the Qur'an, i.e. more than two thousand verses that a hadith without any chain or with an incomplete chain says were omitted at the beginning of *Sūrat al-Nisā'* between:

وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَىٰ

and if you fear that you may not deal justly with the orphans, and

فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

then marry [other] *women who seem good to you* [instead] (4:3)? And according to what the Sunnis narrate, chapter nine, *al-Tawbah* ("Repentance") used to begin with

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("In the Name of God, the Most Merciful, the Most Compassionate") and it used to be as long as *Sūrat al-Baqarah* ("The Cow"), and *Sūrat al-Aḥzāb* ("The Confederates") was even longer that *Sūrat al-Baqarah*. However, two hundred verses were lost. There are other such examples.

Alternatively recitation of these verses—and the hadiths say that there were many of them—was abrogated (*mansūkh al-tilāwah*) according to several Sunni exegetes, out of deference for some of their hadiths that say:

إنَّ مِنَ القُرآنِ ما أنْساهُ اللهُ وَنَسَخَ تِلاوَتَه

> "Indeed God has caused some of the Qur'an to be forgotten and abrogated recitation thereof."

But what does it mean to cause some of it to be forgotten, and to abrogate recitation of it? Does it mean acting upon them is abrogated? In that case, they are like these abrogated verses in the Qur'an such as the verse on charity, marriage between male and female fornicators, the verse on the period of mourning, and so on!?

Nevertheless, they still divide abrogated verses into two categories: those the recitation of which and acting in accordance with which have both been abrogated, and those the recitation of which only has been abrogated, such as the verse on stoning [adulterers].

Or is it because they lacked some of the attributes of God's words, so God canceled them by wiping out their memory and eliminating all trace of them? They were not part of the august Book, to which falsehood comes neither from before it nor from behind it, nor free from differences; they are not a decisive word or a guide to the truth or to the straight path. They are not inimitable such that an impossible challenge can be set to match them, and so on and so forth. What then do the verses mean that describe the Holy Qur'an as being on a Guarded Tablet, and an august Book to which falsehood can come neither from the front nor the rear, a decisive word, guidance, Light, and distinguisher between falsehood and truth, or the verses that say that it is a miraculous sign and so on and so forth!?

Can we really say that in spite of how many verses there are and how unqualifiable they are, they are still partitively qualified and that it is just some of the Book that has remained unforgotten, the

recitation of which has not been abrogated, to which falsehood does not come and which is a decisive word, guidance, light, criterion, and eternal miracle?

Does abrogating the recitation of a verse and making it a forgettable thing to be forgotten not declare it to be false and kill it? Is it not cancelation and rejection for useful words suddenly to become forever useless, unable to repair anything that has become spoiled? How is that compatible with being a Reminder?

So the truth is that the hadiths claiming textual corruption and narrated by both sects, and similarly the hadiths narrated about the abrogation of the recitation of some Qur'anic verses, incontrovertibly contradict Scripture.

To refute the fourth argument: The gist of the hadiths that decree that exactly the same things that happened to the Israelites will happen to this nation, is indubitable. They are either widely reported or indisputable. However, these hadiths do not mean that the same things will happen in every respect; this is obvious, and axiomatically known not to be the case.

Rather it means that they are generally the same in terms of outcomes and consequences. So it is possible that this nation is like the Israelites, in terms of perversion of Scripture, through the nation falling into disagreement, dividing up into various jurisprudential schools, the followers of which consider each other to be unbelievers, and dividing up into seventy-three sects, just as the Christians divided into seventy-two sects and the Jews into seventy-one. Many hadiths say something to the same effect, which has led some to claim that it is indubitable.

Obviously they all rely on God's Book as evidence in support of what they believe. This can only mean perversion of the meanings of the words (*taḥrīf al-kalim 'an mawāḍi'ihi*), interpretation of the Qur'an according to their own opinions, and reliance on exegetical hadiths without holding them up to the Qur'an to distinguish the authentic ones from the unsound ones.

In summary, the overwhelming majority of the hadiths about the same things befalling both nations does not refer to any of the textual corruption that they claim has occurred. True, some of them do refer to corruption by way of omission and alteration, but besides being unsound, this category [of hadiths] contradicts the Book as stated above!

What 'Allāmah Ṭabāṭabā'ī Says about the Compilation of the Qur'an

Next, our Master, 'Allāmah Ṭabaṭabā'ī, discusses the compilation of the Qur'an after the Battle of Yamāmah, during Abu Bakr's term, and in section five, the second compilation of the Qur'an during Othman's term. It is a lengthy discussion, and he eventually says that in *al-Itqān*, Suyūṭī says that Ibn Dāwūd narrates via an authentic chain from Suwayd Ibn Ghaflah:

قَالَ عَلِيٌّ: لَا تَقُولُوا فِي عُثْمَانَ إِلَّا خَيْراً، فَوَاللهِ مَا فَعَلَ الَّذِي فَعَلَ فِي الْمَصَاحِفِ إِلَّا عَنْ مَلَإٍ مِنَّا؛
قَالَ: مَا تَقُولُونَ فِي هَذِهِ الْقُرَاءَةِ؟! فَقَدْ بَلَغَنِي أَنَّ بَعْضَهُمْ يَقُولُ: إِنَّ قِرَاءَتِي خَيْرٌ مِنْ قِرَاءَتِكَ؛ وَهَذَا يَكَادُ يَكُونُ كُفْراً.
قُلْنَا: فَمَا تَرَى؟! [قَالَ: أَرَى ظ] أَنْ يُجْمَعَ النَّاسُ عَلَى مُصْحَفٍ وَاحِدٍ فَلَا يَكُونُ فُرْقَةٌ وَلَا اخْتِلَافٌ.
قُلْنَا: فَنِعْمَ مَا رَأَيْتَ؛

Ali said: "Don't say anything but good about Othman, because he did what he did about the codices only before our eyes."

[The narrator] asked: "What do you say about these recitals? It is because I have heard one of them say: 'My recitation is better than your recitation!'? This is almost unbelief!"

We [also] asked him: "What do you think?" [He said: "I think] all the people should be brought together on one recitation, so that there is no division or disagreement." We told him: "What an excellent opinion you have!"

'Allāmah Ṭabaṭabā'ī writes:

Tafsīr al-Durr al-Manthūr says that Ibn Ḍurays narrated from 'Albā' Ibn Aḥmad that when Othman Ibn 'Affān wanted to write out the codices, [the scribes] wanted to omit the letter

وَ

in *Sūrah Barā'ah*

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

And those who hoard gold and silver (9:34), but Ubayy Ibn Ka'b said: "You will most surely put it back. Otherwise I will most certainly sling my sword over my shoulder!" So they put it back.'

Al-Itqān says on the authority of Aḥmad, Abu Dāwūd, Tirmidhī, Nisā'ī, Ibn Ḥibbān, and Ḥakīm, from Ibn 'Abbās, who said: "I asked Othman: 'What made you approach [*Sūrat*] *al-Anfāl*, which is one of the oft-repeated (*mathānī*), and [*Sūrat*] *Barā'ah*, which is one of those of about a hundred verses' length (*mi'īn*), put them next to each other, not write the line "In the Name of God, the most Merciful, the most Compassionate" between them, and put them among the seven long chapters (*ṭiwāl*)?'"[77]

Othman said:

> A long (*dhāt al-'adad*) chapter would be revealed to God's Messenger. When anything was revealed to him, he would call one of the scribes and say: "Put these verses in the chapter in which such-and-such is referred to!" *Sūrat al-Anfāl* was one of the first to be revealed in Medina, and [*Sūrat*] *Barā'ah* some of the last of the Qur'an to be revealed, and [*Barā'ah*'s] story was similar to [*al-Anfāl*'s], so I thought that [*Barā'ah*] was part of [*al-Anfāl*]. Then, God's Messenger was taken without explaining to us that [*Barā'ah*] was part of [*al-Anfāl*]. Because of that I put them together and did not write the line "In the Name of God, the most Merciful, the most Compassionate" and put it among the seven long chapters (*ṭiwāl*).

My comment: the seven long chapters (*ṭiwāl*)—according to this hadith, and also according to what is narrated from Ibn Jubayr—are *Sūrat al-Baqarah* ("The Cow"), *Āl 'Imrān* ("The Family of Amran"), *al-Nisā'* ("The Women"), *al-Mā'idah* ("The Table"), *al-An'ām* ("The Cattle"), *al-A'rāf* ("The Heights"), and *Yūnus* ("Jonah"). They were placed in this order in the first compilation. Then Othman changed this order, took [*Sūrat*] *al-Anfāl* ("The Spoils"), which is one of the oft-repeated (*mathānī*), and *Sūrat al-Barā'ah*, which is one of the chapters approximately a hundred verses in length (*al-mi'īn*) before the *mathānī*, and put them between *al-A'rāf* and *Yūnus*, placing [*Sūrat*] *al-Anfāl* before [*Sūrat*] *Barā'ah*.

Six: The hadiths set out in the two previous sections are the most famous hadiths on the collection and compilation of the Qur'an—both the authentic ones and the unsound ones—and they indicate that the first compilation collected together the written chapters scattered about on stripped palm branches (*'usub*), thin white slates (*likhāf*), shoulder bones (*aktāf*), skins (*julūd*), and pieces of cloth (*riqā'*)[78] and put the verses revealed separately into chapters appropriate to them.

And the second compilation, by Othman, included doing away with the previous codices produced during the first compilation, after checking the discrepancies between the codices and the different recitations against a single codex upon which consensus had been reached, except for what Zayd Ibn Thābit said: that

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ

Among the believers are men who fulfilled what they had pledged to God... should be restored to *Sūrat al-Aḥzāb* (The Confederates) in the codex; the codices had been read for fifteen years without the verse.

Bukhārī narrates from Ibn Zubayr, who said:

> I said to Othman:
>
> > The verse:
> >
> > وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا
> >
> > *And those of you who die leaving behind wives* (2:234) is abrogated by the other verse, so why are you writing it or leaving it?!
>
> He said: "O my brother's son, I will not change anything from its place."

An open-minded approach to these hadiths and their meanings—the most important ones in this category—tells us that they are isolated (*āḥād*) and not indubitable (*mutawātirah*) hadiths, but their contexts generate certainty (*maḥfūfah bi qarā ' in qaṭ'iyyah*). It is because our Prophet announced whatever was revealed to him from his Lord to the people without hiding any of it. He would teach them and explain to them as explicitly commanded to by the Qur'an. Many of them taught and learned recitation and explanation of the Qur'an—these were the reciters, many of whom were killed at the Battle of Yamāmah.

People were also eager to learn and occupy themselves with the Holy Qur'an; they did not stop, and the Qur'an was not taken away from them for so much as a day or part of a day, until the Qur'an had been compiled together into a single codex. They then reached a consensus on it and so the Qur'an did not suffer the same affliction as the Torah, Gospel, and Scriptures brought by all the other prophets.

Moreover, there are innumerous hadiths via Shi'a and Sunni routes about the Prophet's recitations of many chapters of the Qur'an in compulsory daily prayers and elsewhere for everyone to hear; a large number of both Meccan and Medinan chapters of the Qur'an are named in these narrations.

Apart from this, as referred to in the hadith of Othman Ibn Abi al-'Āṣ, commenting on God's words:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ

Surely God enjoins justice, kindness and generosity...(16:90). He advises you in order that you may take admonition; God's Messenger said:

إِنَّ جَبْرِيلَ أَتَانِي بِهَذِهِ الآيَةِ وَأَمَرَنِي أَنْ أَضَعَهَا فِي مَوْضِعِهَا مِنَ السُّورَةِ

"Gabriel brought me this verse and instructed me to put it in its place in the chapter."

And similar to this are those hadiths that say that the Prophet recited some of the chapters revealed serially, such as *Āl 'Imrān* ("The Family of *'Imrān*"), *al-Nisā'* ("The Women"), and others. They say that he would command the scribes of the revelation to insert these revealed verses in their correct places.

And the most incontrovertible evidence is as mentioned at the beginning of this discussion, that is, the Qur'an we have has all noble attributes by which Almighty God described it.

In summary what these hadiths prove is the following:

First: The Qur'an we have between the two boards (*bayn al-daffatayn*) is God's word. Nothing has been added to it and none of it has been altered. As for omission, it has not been disproven with incontrovertible proof. For example it is narrated via several routes that Omar often spoke of the verse on stoning (*rajm*) [adulterers], but it was not recorded in writing.

However, the Sunnis have construed this hadith as well as the other hadiths referring to cases of textual corruption of the Qur'an—which are innumerable, according to Ālūsī in his exegesis—as references to verses the recitation of which has been abrogated. But you already know the incorrectness of this claim, and

have established that proving that the abrogation of the recitation of some verses is even more abominable than proving textual corruption itself.

Moreover, those who had their own codices—apart from what Zayd compiled, by Abu Bakr's command, and secondly what was compiled by Othman's command—such as Ali, Ubayy Ibn Ka'b, and 'Abdullāh Ibn Mas'ūd—did not reject any of the Qur'an in circulation. The only exception is that which is narrated from Ibn Mas'ūd, who did not write chapters 113–14 (*al-Mu'awwidhatayn*) in his codex, because he expressed his belief in this way:

إِنَّهُمَا عَوْذَتَانِ نَزَلَ بِهِمَا جَبْرِيلُ عَلَى رَسُولِ اللهِ صلى الله عليه و آله لِيُعَوِّذَ بِهِمَا الْحَسَنَيْنِ عليهما السلام.

"They were two incantations brought down by Gabriel for God's Messenger to protect Hasan and Husayn" [against the harms of man and *jinn*]. The other Companions rejected Ibn Mas'ūd's claim; and there are hadiths indubitably related from the Imams that they are two chapters from the Qur'an.

In short, the above hadiths, as you can see, are isolated hadiths (*āḥād*) but their contexts generate certainty (*maḥfūfah bi al-qarā'in al-qaṭ'iyyah*) that there was no textual corruption by way of interpolation or alteration in the Book, but only a conjectural belief that there has been no omission. There is no evidence in support of the claim by some of indubitability regarding all three aspects.

The last resort then, is as per the first argument in these discussions, that the Qur'an we have now has all the noble attributes by which God describes the actual Qur'an that He revealed to His Messenger, e.g. that it is an authoritative word, that it clears up disagreement, that it is a reminder, a guide, and a light, and that it explains true knowledge and the religious laws that are in conformity with innate religiosity, that it is a miraculous sign, and so on.

And it is only fitting that we should resort to this explanation because the Qur'an's proof, as God's word revealed to His Prophet, itself has these attributes without having to rely on anything else apart from itself, being what it is. Thus the proof of the Qur'an is

with the Qur'an itself no matter where it is, in whose hand it is, and how it arrives.

In other words, the Qur'an revealed by God to His Prophet does not depend on being indubitably traceable back to the Holy Prophet or via a large number of chains to have noble attributes—even though it is [thus traceable]. It is quite the opposite—having the noble attributes it has is proof of its traceability. It is not like books or treatises attributed to authors and writers or sayings narrated on the authority of religious scholars, the attributability of which depends on incontrovertible transmission to a level of indubitability or multiple routes of transmission. Rather its very nature is its own corroboration.

And second: The order in which the chapters of the Qur'an were arranged in the first and second compilations is according to the opinions of the Companions. Proof of that is the aforementioned hadiths that say that Othman placed *Sūrat al-Anfāl* and *Barā' ah* between *Sūrat al-A'rāf* and *Yūnus*, whereas in the first compilation these two chapters came later on.

Further evidence is the order in which the chapters were arranged in the other Companions' codices, which was different from both the first and second compilations; for example it is narrated that in Ali's codex the chapters were arranged in the order in which they were revealed. It began with [*Sūrat*] *Iqra'* ("Recite"), and then came *al-Muddaththir* ("Shrouded"), *Nūn*, *Muzzammil* ("Enwrapped"), *Tabbat* ("Perish"), *Takwīr* ("The Winding Up"), and so on up to the end of the Meccan chapters and then the Medinan ones. Suyūṭī relates this order in *al-Itqān* from Ibn Fāris, and *Tārīkh Ya'qūbī* gives a different account of the order in which Ali's codex was arranged. [Suyūṭī] also narrates from Ibn Ashtah's *al-Maṣāḥif*, via his chains from Abu Ja'far Kūfī, about the order in which Ubayy's codex was arranged, which is very different from that of the codex in circulation. He also relates from Ibn Ashtah's *al-Maṣāḥif*, via his chain from Jarīr Ibn 'Abd al-Ḥamīd, the order in which 'Abdullāh Ibn Ma'sūd's codex was arranged, beginning with the long chapters (*ṭiwāl*), and then those consisting of about a hundred verses (*mi'īn*), then the oft-repeated (*mathānī*), and then those with many breaks between them (*mufaṣṣal*). It is also different from that of the codex in circulation.

Many of them believe that the order in which the chapters are arranged in the Qur'an is prescriptive, as indicated by Gabriel, by God's command. Some of them believe in this so fanatically that they claim that it is indubitably transmitted.

I wish I knew where it is indubitably related. The most important hadiths in this chapter were set out above, and there is no trace of any such indubitable narration. Still to come is the argument by some of them that relies as evidence on what [some hadiths] say—that the Qur'an was sent down all at once in its entirety from the Guarded Tablet to the lowest heaven, and then from there, serially, to the Prophet.

And **third**: The positioning of some of the verses of the Qur'an, revealed separately, but placed where they are now, is not without the interference of some of the Companions, as is obvious from the hadiths on the first compilation referred to above.

However the hadith of Othman Ibn Abi al-'Āṣ from the Prophet, saying:

> Gabriel came and commanded me to put this verse in this place in the chapter:
>
> إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ...
>
> *Surely God enjoins justice, kindness and generosity...*(16:90) only means that he did so with some of the verses, not all of them.

Our Master, Allāmah Ṭabāṭabā'ī, may God hallow his fragrant soul, continues, eventually saying:

> Something similar is narrated in several other hadiths; it is [also] related via Shi'a routes, from His Holiness Imam Bāqir al-'Ulūm. And as you see, the hadiths clearly say that the verses were arranged by the Prophet in the order in which they were revealed, with Meccan verses in Meccan chapters and Medinan verses in Medinan chapters, except of course if it is supposed that part of a chapter was revealed in Mecca and the other part in Medina, and this assumption is only true of one chapter. It necessarily follows that any disagreement we see over where verses should be placed is due to the Companions' own personal judgment (*ijtihād*).
>
> To explain, there are innumerable hadiths concerning the reasons for revelation that say that many verses from Medinan chapters were revealed in Mecca, and vice versa, and that some verses of Qur'an revealed at the end of the Prophet's life were placed in chapters revealed soon

after the migration, and that in the interim, several other chapters were revealed. For example *Sūrat al-Baqarah* ("The Cow") was revealed in 1 AH, but it has verses prohibiting usury. There are narrations that say that they were some of the last verses to be revealed to the Prophet. It is even narrated that Omar said:

مَاتَ رَسُولُ اللهِ وَلَمْ يُبَيِّنْ لَنَا آيَاتِ الرِّبَا

"God's Messenger passed away without having explained the verses on usury to us!"

This *sūrah* also contains God's words:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللهِ...

and fear the Day wherein you will be returned to God...(2:281). A hadith says that this was the last of the Qur'an to be revealed to the Prophet.

In any case, these verses are scattered and placed in chapters that do not match them in terms of whether they are Meccan or Medinan, and not placed in the order in which they were revealed. It is based only on the Companions' personal judgment.

Corroboration of this is in [Suyūṭī's] *al-Itqān* on the authority of Ibn Ḥajar:

قد وَرَدَ عَنْ عَلِيٍّ أَنَّهُ جَمَعَ الْقُرآنَ عَلَى تَرْتِيبِ النُّزُولِ عَقِبَ مَوْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

"It is narrated from Ali that after the death of the Prophet, he compiled the Qur'an in the order in which it was revealed."

Ibn Abi Dāwūd also cites it, and it is axiomatic on the basis of what Shi'a hadiths say.

This is what the aforementioned hadiths literally mean; however, Sunnis (*al-jumhūr*) insist that the order in which the verses are arranged is prescriptive. So the codex in circulation, the Othmānī codex, is arranged in the same order as the Prophet's as directed by Gabriel. And they construe the literal meaning of the narrations to be that the Companions' compilation was not a compilation in which they decided in what order to arrange it for themselves, but rather they compiled it on the basis of what they knew and remembered from the Prophet of the arrangement of its chapters and verses between the two boards in one place.

Now you are quite aware that the methodology of the first compilation of the Book, as explained by the hadiths, clearly refutes this claim.[79]

We have quoted the above from His Eminence, our Master, because of its relevance to our discussion on the uncorruptedness of the Qur'an according to the Shi'a. And now as our discussion was about

senior Shi'a scholars' belief regarding the incorruptibility of the Qur'an, it seemed essential to quote his valuable contributions.

We presented all the other Qur'anic discussions in our book *Mehr-i Tābān*[80] and volume 12 of this series, *Knowing the Imams*,[81] as well as volume 4 of *Nūr-i Malakūt Qur'an*;[82] however, because we did not devote any discussion exclusively to belief in the uncorruptedness of the Qur'an, it is essential to do so here, especially since we are discussing all other aspects of Shi'a belief.

*****

One of those who believe in the incorruptibility of the Qur'an, and even discuss the allegation that the Shi'a believe it is flawed, is the oldest Shaykh Abu Ali al-Faḍl Ibn al-Hasan al-Ṭabrisī, one of the great Imāmī scholars of the sixth century AH.

At the beginning of his exegesis he says:

> Another example is the discussion of interpolation in the Qur'an or omission from it, for it does not even warrant an explanation.
>
> First it is unanimously believed that there is no interpolation in the Qur'an. As for omission, some of our co-religionists and some Sunni Ḥashwiyyah have narrated that there was alteration to and omission from the Qur'an. But the correct position taken by our co-religionists is to disagree. And it is the [opinion] supported by Sayyid Murtaḍā, may God hallow his soul. He has discussed it in great detail in an answer in *al-Masā'il al-Ṭarābalusiyyāt*.
>
> [Sayyid Murtaḍā] says in various places that knowledge that the Qur'an has been transmitted correctly is like knowledge of countries, big events, great incidents, famous books, and recorded poems by the Arabs because there was plenty of interest and incentive to transmit it and protect it, more so than anything else mentioned so far, because the Qur'an is the miracle of Prophethood, and the source of religious sciences and religious laws. Scholars of Islam have memorized and protected it so well that they notice if anyone ever slips in any divergent voweling, recitation, letters, and verses; how can it have been altered or any of it have been omitted when they care for it so sincerely and are so precise with it?
>
> Moreover Sayyid Murtaḍā, may God hallow his soul, says:
>
> > They know the Qur'an's details and particulars have been authentically transmitted just as well as they know [it has been authentically transmitted] as a whole. The same principle applies as to essential knowledge of authored books, like *Kitāb Sibawayh* and [*Kitāb*] *al-*

> *Muzni*. The experts in this field's detailed knowledge of these two books is as good as their general knowledge of them, so much so, that if anyone adds a chapter on grammar but that is not part of *Kitāb Sibawayh*, which does not belong to that book, it is recognized, noticed, and known to be an addition and not part of the original book. The same applies to *Kitāb al-Muzni*. Obviously, the care taken transmitting and writing down the Qur'an was greater than that taken recording *Kitāb Sibawayh* and poets' anthologies.

[Sayyid Murtaḍā] also says:

> The Qur'an was, within God's Messenger's lifetime, completely compiled as it is now. He adduces as proof of that the fact that at that time, the Qur'an was taught and memorized in its entirety. [The Prophet] had appointed some Companions just to memorize it. They would present and recite it back to the Holy Prophet. Some of the Companions, such as 'Abdullāh Ibn Mas'ūd and Ubayy Ibn Ka'b, and some others, performed recitations of the whole Qur'an in the presence of the Prophet.
>
> All that proves with the least consideration that the Qur'an was already compiled and arranged in order within the Prophet's lifetime, and not truncated and scattered.

Then Sayyid Murtaḍā says: "No attention should be paid to the Imāmiyyah and Ḥashwiyyah who disagree; their disagreement, even when added to that of traditionists who transmit weak hadiths in the mistaken belief that they are authentic, cannot disprove what is incontrovertibly known to be true."[83]

Statement by Ayatollah Mīrzā Hasan Āshtīyānī on the Qur'an's Uncorruptedness

The jurist, expert on legal presumptions, and sage Grand Ayatollah Ḥājj Mīrzā Muhammad Hasan Āshtīyānī, in his invaluable scholarly commentary on his master Shaykh Murtaḍā Anṣārī's book *al-Rasā'il*, says by way of commentary on [Shaykh Anṣārī's] words

الثَّالِثُ إِنَّ وُقُوعَ التَّحْرِيفِ عَلَى الْقَوْلِ بِهِ

> Firstly there should be a discussion on whether there was any corruption, alteration, omission from, or interpolation in the Qur'an, and discussion on whether any alteration, in the most general sense, would or would not damage the evidentiary value of the literal meaning of the Qur'an's verses containing laws (*āyāt al-aḥkām*).

What we say is that no Shi'a scholar disagrees that the Master of the Faithful (a thousand greetings of peace and blessings upon him and his brother, the trustworthy Prophet, and their chosen offspring) had his own Qur'an that he himself compiled after God's Messenger's death and presented to the people and the deviants. However, they rejected it, saying: "We have no need for it!" [Ali] then hid it from them and trusted it to his offspring, who inherited it, one Imam from the other, like everything else that is exclusive to the Imamate and Prophecy. It is now in the possession of the Proof, the Imam whose time it is (may God hasten his reappearance). He is going to present it to the people after his reappearance and order them to recite it. Hadiths transmitted via multiple sources, or indeed indubitably transmitted, speak of this. Similarly none of them disagree that it differs from the Qur'an we now have, albeit only in its composition, the order in which its chapters and verses and even its words are arranged. Otherwise, it would be meaningless to say it is exclusive to him.

Apart from its obviousness, it is also proven by what Shaykh Mufid narrates in his book *al-Irshād*, from Jābir, from Abu Ja'far (Imam Bāqir) saying:

إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ صلى الله عليه وآله ضَرَبَ فَسَاطِيطَ لِمَنْ يُعَلِّمُ النَّاسَ الْقُرْآنَ عَلَى مَا أَنْزَلَهُ اللهُ تَعَالَى. فَأَصْعَبُ مَا يَكُونُ عَلَى مَنْ حَفِظَهُ الْيَوْمَ، لِأَنَّهُ يُخَالِفُ فِيهِ التَّأْلِيفَ.

"When the Upriser from Muhammad's Family rises up, he will set up tents for those who will teach people the Qur'an as Transcendent God revealed it. And the most difficult thing for those who have memorized it today will be that it differs from it in its compilation."

Similarly, they do not deny that it differs from what people have in aspects of allegorical interpretation, revelation interpretation (*tafsīr*), and direct speech quotations from God (*aḥādīth qudsiyyah*), as Ṣadūq and Mufid explicitly state on the authority of a Shi'a (*'an ba'ḍ ahl al-imāmah*), as does Sayyid Kāẓim, commentator on *al-Wāfiyah* and some others.

Shaykh Ṣadūq's and Shaykh Mufid's Statements on the Uncorruptedness of the Qur'an

Ayatollah Āshtīyānī continues, eventually quoting Shaykh Ṣadūq as saying:

اعْتِقَادُنَا أَنَّ الْقُرْآنَ الَّذِي أَنْزَلَهُ اللهُ تَعَالَى عَلَى نَبِيِّهِ مُحَمَّدٍ صلى الله عليه وآله هُوَ مَا بَيْنَ الدَّفَّتَيْنِ لَيْسَ أَكْثَرَ مِنْ ذَلِكَ؛ وَمَنْ نَسَبَ إِلَيْنَا بِالْقَوْلِ بِأَنَّهُ أَكْثَرُ مِنْ ذَلِكَ فَهُوَ كَاذِبٌ، انتهى كلامه رفع مقامه.

"It is our belief that the Qur'an, which God Almighty revealed to His Prophet Muhammad, may God bless him and his family, is that which is between the two boards (*daffatayn*), and no more than that; so if anyone attributes to us a claim that [the Qur'an] is more than that, he is a liar!" Here ends [Ṣadūq's] statement, may his station be raised.

As for Shaykh Mufīd, even though what he is quoted in *al-Masā'il al-Sarawiyyah* as saying could be construed as meaning that some alteration to what was miraculously revealed did occur, his later statement is clear, that everything said in this chapter should be construed as saying that there was alteration in interpretation, [statement of reasons for] revelation, and commentary. For he is quoted as saying:

> Several Shi'a say that not a single word, verse, or chapter is missing [from the Qur'an]. However, all the interpretation of and commentary on the meanings as it was truly revealed, that were in the Master of the Faithful's codex, were omitted. That was confirmedly revelation even though it is not part of God's word, which is the inimitable Qur'an. Interpretation of the Qur'an can also be called Qur'an. As God, the Highest, says.
>
> وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا
>
> *Do not hasten with the Qur'an before its revelation is completed for you, and say, "My Lord! Increase me in knowledge"* (20:114). In this verse the interpretation of the Qur'an is referred to as Qur'an; no commentators disagree about this.

Here ends his statement, may his status be elevated.

Muḥaqqiq Āshtīyānī continues his lengthy discussion, eventually saying:

> No one disagrees that what the Imam has differs from what the people have. The only disagreement is over whether it differs from that which is between the two boards because of corruption [of the latter], interpolation therein, or omission therefrom.
>
> A number of Akhbārīs and traditionists, such as the eminent Shaykh Ali Ibn Ibrahim Qumi and his student Thiqat al-Islam Kulaynī, narrate hadiths about alteration, and cannot be criticized, because their headings refer to unspecified alteration. Some say that there is no dispute that some was omitted, but that nothing was interpolated. Others claim that the only dispute is over whether any chapter or even any verse was interpolated, because any interpolation contradicts the indubitable inimitability

of [the Qur'an] we have; furthermore, it contradicts what the Qur'an explicitly states.

The majority opinion of *mujtahids*, *uṣūlīs*, and indeed most traditionists is that the Qur'an has not been altered at all. In fact, many claim that this is the consensus—especially with regard to interpolation; Mawlā al-Farīd Āqā Muhammad Bāqir Behbahānī and some other later scholars claim [this consensus], that there has been no interpolation in the Qur'an.

...And among those who explicitly claim that there is a consensus that the Qur'an is unaltered is 'Alam al-Hudā, may God hallow his soul.

Here, Āshtīyānī quotes the same statement by Sayyid Murtaḍā as we did on the authority of Shaykh Ṭabrisī; he then says:

Shaykh Ṭūsī's Statement Saying the Qur'an Is Unaltered

Shaykh al-Ṭā'ifah [Ṭūsī], is quoted as saying in *Tibyān*:

> As for saying that anything was interpolated in or omitted from [the Qur'an], it is inappropriate because the consensus is that that there was no interpolation in it, and it is also likely from the position taken by all Muslims that there is no omission, and this is more correct in our opinion (*wa huwa al-alyaq bi al-ṣaḥīḥ min madhhabinā*) as confirmed by Sayyid Murtaḍā. This is apparent from the hadiths.[84] Still, other hadiths have been narrated by both Sunnis and Shi'a, saying that many verses of the Qur'an have been omitted and that some of them have been moved from one position to another; however, they are isolated hadiths that do not generate certainty. So it is best to reject them and not worry about them, because a non-literal interpretation can be applied to them.
>
> And even if they are authentic, they are not a refutation of that which is between the two boards, because that is known to be authentic, and is not challenged or refuted by any of the nation. Our hadiths corroborate each other in telling Muslims to recite it, adhere to what is in it, and hold conflicting hadiths on practice (*furū'*) up to it, putting into practice whatever agrees with God's Book and avoiding and paying no attention to whatever contradicts it.
>
> And there is a Prophetic hadith undisputed by anyone:
>
> إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.
>
> "Surely, I am leaving two precious things among you, to which if you cling you will never go astray: God's Book and my family

('*itratī*), my Household; they will not separate from each other until they come to me at the Pool."

This hadith proves that God's Book is available in every age, because it is not permissible for [the Prophet] to enjoin clinging to what cannot be clung to.

And if there is a consensus that this Qur'an we have is authentic, we should concentrate on interpreting it and explaining its meanings, and leave everything else.

The Fabricated Chapter as Cited in *Dabistān-i Madhāhib*

Here we conclude our discussion of this matter by mentioning a chapter cited by the author of *Dabistān-i Madhāhib*, after his discussion of some Shi'a beliefs, on the authority of a Shi'a scholar, with reference to their criticisms of the third "caliph" because he burned all the other codices, causing the loss of chapters on the merit of the Master of the Faithful and his infallible progeny. He says:

They refer to many omitted or corrupted words, and they are cited in many books by Shi'a scholars. The chapter is:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِالنُّورَيْنِ أَنْزَلْنَاهُمَا يَتْلُوَانِ عَلَيْكُمْ آيَاتِي وَيُحَذِّرَانِكُمْ عَذَابَ يَوْمٍ أَلِيمٍ.

In the Name of God, the Most Merciful, the Most Compassionate: "O you who believe! Believe in the two Lights which We sent down to recite to you My verses and warn you about the punishment of a painful day!"

He continues citing words and sentences like this. They take up almost two pages of the *wazīrī* manuscript size and end with:

وَعَلَى الَّذِينَ سَلَكُوا سَبِيلَكُمْ مِنِّي رَحْمَةٌ وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

"...and mercy from Me is upon those who followed their way and they will abide safely in the chambers [of Paradise]; and praise be to God the Lord of all the worlds!"

Although I have not found this chapter in any other book apart from [*Dabistān-i Madhāhib*], it is likely that its author did take it from Shi'a books. It is narrated from the famous Shaykh Muhammad Ibn Ali Ibn Shahr Āshūb Māzandarānī in the book *al-Mathālib* that they omitted *Sūrat al-Wilāyah* in its entirety from the Qur'an. It would not be surprising if he means this very chapter.

However, it is quite clear to everyone that this is not one of the miraculously revealed chapters of the Qur'an because any common Arabic speaker can produce the like of it—whereas God says:

لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ

[Say,] "*Should all humans and jinn come together* [to bring the like of this Qur'an, they will not bring the like of it even if they assist one another] (17:88).[85]

The Muḥaqqiq Shaykh, Mūsā Ibn Ja'far Ibn Aḥmad Tabrizi, in his book *Awthaq al-Wasā'il fī Sharḥ al-Rasā'il*, says by way of commentary on Shaykh Ansārī's

ثُمَّ إِنَّ وُقُوعَ التَّحْرِيفِ فِي الْقُرْآنِ عَلَى الْقَوْلِ بِهِ

exactly what Muḥaqqiq Āshtīyānī says: "The correct opinion, from what he says, is that there is no corruption of, interpolation in, omission from, or alteration of [the Qur'an]."[86]

As for the book *Dabistān-i Madhāhib* referred to in *Sharḥ al-Rasā'il*, and in which a chapter [purportedly] omitted from God's Book is cited, it is an unknown book, the author of which is also unknown, whose name is not among famous scholars.

We have to quote the great Shaykh Āqā Buzurg Ṭihrānī's biographical note on him, then cite some passages from the book itself, as evidence of our claim, to show up the identity of that unknown book and the unreliability of what it says including included the [purportedly] omitted chapter [of the Qur'an].

The late Ḥājj Shaykh Āqā Buzurg Ṭihrānī says:

Dabistān-i Madhāhib, or *Dabistān*, is a book on communities and religions (*milal wa niḥal*). A Persian book, printed in Bombay in 1262 AH, it is in twelve sections...Because the author does not state his name, there is difference of opinion over who its author was.

Sayyid Muhammad Ali Dā'ī al-Islam says at the beginning of his book *Farhang-i Niẓām*: "Sir John Malcolm is quoted as saying in *Tārikh Iran* that his name is Muḥsin Kashmīrī, who signs his poetry as Fānī. The author of *Ma'āthir al-Umarā'* is quoted as saying that his name is Dhū al-Fiqār Ali. According to a footnote to the 1260 AH edition of his book, his name is Mīr Dhū al-Fiqār Ali Husaynī, known as Hūshyār."

[Dā'ī al-Islam] himself says that it is by a tourist from the middle of the fifteenth century who met many dervishes in India and quotes both the wheat and the chaff from them.

And then the late 'Allāmah Ṭihrānī says:

It is narrated from an orientalist that a copy of *Dabistān-i Madhāhib*, written by Muhammad Fānī, is kept in the Library of Brussels. And in that book, the author says that he arrived in Khurāsān in 1056 AH and there met Muhammad Qulī Khān who believed that Musaylamah al-Kadhdhāb was a prophet.

The author of *Dabistān-i Madhāhib* hides not only his name, but also his *madhhab* so as not to be accused of fanaticism. At the end of the book he says [paraphrasing]: A dear friend says that Sayyid Murtaḍā Rāzī wrote *Tabṣirat al-'Awāmm* to explain beliefs and schools of jurisprudence. However, it is apparent that he has taken sides! Hence the author is accused of hiding the truth. Moreover new beliefs that must be explained were innovated after Sayyid Murtaḍā's passing.

That is why in this book, I respond to him. And I only say in it what the people of the various sects have written in their books, or told me orally. I quote verbatim what they wrote or said, so that the facts are not hidden and so that what I say is not construed as fanatical or one-sided.

The late 'Allāmah Ṭihrānī continues saying:

However, it can be inferred from his words, arrangement of passages, and explanation of the proofs in the various opinions that the Imāmī *madhhab* is in the right. At the beginning of the sixth section on Islamic sects, he says: "There are two opinions about this because the people of Islam are divided into two groups, Shi'a and Sunni." And then he begins discussing the various Sunni groups from first to last; then in the second section he begins considering the Shi'a, beginning with the Twelvers and their beliefs. He says: "In Lahore in 1503, I heard the opinions of the Shi'a scholars: Mawlā Muhammad Ma'ṣūm, Mawlā Muhammad Mu'min, and Mawlā Ibrahim [the last of] whom was fanatical about his Shi'ism." He says that the reason for his fanaticism is that he had seen the Imams in a dream and they had commanded him to become a Muslim and follow the twelve Imams of the Household.

He says that in his time the propagator of Akhbārī Shi'ism was Mawlā Muhammad Amīn Astarābādī; many of his opinions are related in his books *al-Fawā'id al-Madaniyyahh* and *Dāneshnāmah-i Shāhī*, and elsewhere.

Here the author of *al-Dharī'ah*, after explaining the Isma'īlī subsects, says:

> In summary, there is no doubt that the author of this book is one of the poets of the mid-eleventh century, most of whom Naṣr-Ābādī includes in his book *Tadhkirah*; and out of all the possible names

referred to above, the only one that could apply to him is Fānī Kashmīrī, whose poetry is cited on p. 447.

Thus this Fānī might be the same author referred to by Sir John Malcolm, but his name was Muḥsin, and the Brussels edition contains a typographical error by saying Muhammad, or vice versa. As for Dhū al-Fiqār Mutakhalliṣ—the pen name he has chosen and that most poets say means Mu'abbad or Hūshyār—I can find no trace of it.

Dabistān-i Madhāhib begins with:

ای نام تو سر دفتر اطفال دبستان یاد تو به بالغ خردان شمع شبستان.

"O You Whose Name is the first line of school children's notebooks, Your remembrance is the candle in darkness for the wise."

But what *Kashf al-Ẓunūn*, page 1014 says, that it was written by Mu'abbad Shāh Muhtadī for Akbar Shāh (d. 1014 AH), is not correct, because *Dabistān* tells stories of the years 1044–1063, including: "I encountered an (Indian) fakir who would praise Iran, but curse its Shah 'Abbās Ibn Khudā Bandah, saying: 'He would forcibly take every attractive girl and boy.'"[87]

This is all there is to say about the identity of the book of *Dabistān-i Madhāhib* and the difference of opinion over the anonymity of its author. As for the book itself, we now quote some of what it says about Shi'ism to achieve our goal of ascertaining the author's *madhhab*:

Pertaining to the Ja'farī *madhhab*: I say what I heard from Mawlā Muhammad Ma'ṣūm, Mawlā Muhammad Mu'min Tūnī, and Mawlā Ibrahim, who were all in Lahore in 1053 AH, as well a number of others...

Some of them say that Othman burned all the codices, and omitted [from the official recension] some of the chapters that revealed Ali's and his Family's merit, and one of those verses is this one.

Here he cites the chapter quoted by Muḥaqqiq Āshtiyānī in *Baḥr al-Fawā'id* and by me, above. He then says:

The method of the Akhbārīs: Mawlā Muhammad Amīn Astarābādī has become the propagator of this method at this time. It is said he set off for Mecca after acquiring intellectual and transmitted sciences. He managed this by comparing the hadiths and wrote the book *al-Fawā'id al-Madaniyyahh*. He says in *Dāneshnāmeh-i Quṭb Shāhī* that he wrote it for Muhammad Qulī Khān—whose government was similar to

Alexander's—and says: "Know that the best pursuit and loftiest purpose, is to know the particulars of genesis and resurrection..."

Scholars have divided into groups on how to achieve this: one group believes it can be achieved by thought and consideration; one group, the theologians (*mutakallims*), does not contradict the recipients of revelation; they devised theology (*'ilm al-kalām*) and discuss the word of the Lord of Might at length. Another group—the peripatetic philosophers—does not refrain from contradicting revelation. Hence, from the beginning they followed in the footsteps of Aristotle. When he became Alexander's minister, they made frequent visits to the seat of government to learn knowledge from [Aristotle].

Another group believe that [knowledge of genesis and resurrection] is acquired through spiritual exercises (*riyāḍāt*); some of them undertake not to contradict revelation and are called Sufis, who abide by the Shari'a (*al-Ṣūfiyyah al-Mutasharri'īn*). Others do not, and they called illuminationist philosophers (*al-Ḥukamā al-Ishrāqiyyīn*). Plato, Aristotle's master, learned from and taught through spiritual exercises.

Others believe this level [of knowledge of genesis and resurrection] is only possible via the words of the Infallibles. They have undertaken to refer to their hadiths in every matter in which reason can normally err. They are called the Akhbārīs.

All the Companions of the Infallible Imams followed this [Akhbārī] course; it is related that the Imams forbade them to learn theology and the science of legal presumptions (*uṣūl al-fiqh*), which are based on logic and wisdom, and jurisprudence based on conjectural deduction, because the only protection from error is adherence to the Infallibles' words. That is why there are so many disagreements and contradictions in these three arts: theory and practice tell us two contradictories cannot both be right; one of them has to be wrong. The Imams taught their Companions theology, legal presumptions, and jurisprudence; these three arts differ in many matters from the Sunnis' formulations. As the Household say: anything that the Sunnis have of these three arts that is correct has reached them from us, and whatever is incorrect comes from their own minds.

The Akhbārīs were prevalent at the end of the lesser occultation, which according to some hadiths lasted seventy-three years and others seventy-four years. The Imams' Companions learned these three arts from the Imams and recorded them in books, by the command of the Imams, for the Shi'a to refer to during the greater occultation for their beliefs and practices. Those books reached later generations through transmission via multiple sources (*tawātur*).

And the book of *al-Kāfi*, written by Thiqat al-Islam Muhammad Ibn Ya'qūb al-Kulaynī, includes the same three arts.

When Muhammad Ibn Aḥmad al-Junayd, who applied analogy, and Hasan Ibn Husayn Ibn Ali Ibn Abi 'Aqil al-Ma'ālī, the theologian, debuted and became jurisprudents, teaching in schools and mosques following the Sunni *madhhab*, they studied [Sunni] books on theology and legal presumptions because they were completely lacking in theology and legal presumptions as transmitted from the Imams. They agreed with the Sunnis in some matters of theology and legal principles and devised a methodology that was a mixed breed of the Akhbārī *madhhab* and Sunni *madhhab*, and on this basis laid the foundation of *ijtihād* (legal deduction).

And after them Shaykh Mufīd, i.e. Shaykh Abu Ja'far, may God have mercy on him, inadvertently and through thinking the best of them, approved these two scholars and in both theology and legal presumptions and devised a *madhhab* that was a compromise between the Sunni, Akhbārī, and Uṣūlī *madhhab*s. Thereafter Imāmī scholars were divided into two groups, the Akhbārīs and Uṣūlīs, as 'Allāmah Ḥillī, i.e. Shaykh Jamāl al-Dīn Muṭahhar, says in his study on solitarily reported hadiths in *al-Nihāyah*; it is also explicitly stated at the end of *Sharḥ al-Mawāqif* and the beginning of *al-Milal wa al-Niḥal*.

As Shaykh Mufīd was Sayyid Murtaḍā 'Alam al-Hudā's, and chief of the sect Shaykh Ṭūsī's, teacher, that methodology (*madhhab*) spread among the Imāmī scholars until the time of the 'Allāmah of the eastern and western horizons, 'Allāmah Ḥillī. And as 'Allāmah Ḥillī was more thorough than Ibn al-Junayd, Ibn Abi 'Aqīl, and Shaykh Mufīd, he was able to expand the hybrid methodology in theological and legal presumption books, and erect the pillars of jurisprudential reasoning (*ijtihādāt fiqhiyyah*) on this foundation. As the Sunnis' hadiths provided no contextual help on solitarily reported hadiths (*khabar al-wāḥid*), he divided the hadiths in his book and the books of the true sect (Shi'a) into four well-known categories. This is in spite of the fact that 'Alam al-Hudā, Ṭūsī (*Shaykh al-Ṭā'ifah*), Kulaynī (*Thiqat al-Islam*), and Shaykh Ṣadūq (Muhammad Ibn Bābawayh al-Qumi—and some others—explicitly confirm that it is the consensus of the true sect that they are authentic.

And after ['Allāmah Ḥillī] came Shaykh Shahīd I, that is, Shaykh Muhammad Makkī. He followed his methodology and based his books on it, as did Sultan al-Mudaqqiqīn, Shaykh Ali after him, and the great scholar Shahīd II, that is, Shaykh Zayn al-'Āmilī, may God have mercy on him.

It was the same way until it was the turn of the most learned of the later scholars in the sciences of hadiths and narrators (*rijāl*) and the most pious among them, Mīrzā Muhammad Astarābādī—may God illuminate his

noble resting place. He taught me all the sciences of hadith, and pointed to me, saying: "Revive the Akhbārī *madhhab*, and refute all the challenges raised to it. I was considering this until the Lord willed that it run off my pen."

After I learned all the usual sciences from the greatest scholars, I stayed in Medina for several years, beseeching Almighty God, and seeking to achieve favor via the Infallibles' Holy souls. I considered again the Sunnis' hadiths and books, which contradict the Imāmiyyah, and [also considered] the books of the Shi'a Imāmiyyah, reflecting and immersing myself completely, eventually obeying the order of my teacher and writing *al-Fawā'id al-Madaniyyahh*, through success granted by Almighty God and the blessing of the Master of all the Envoys and the Infallible Imams, God's blessings and peace be upon them all. I showed [my teacher my work]; he thought its composition was good and he praised me. May God have mercy on him.

Here the author of *Dabistān-i Madhāhib* speaks a little about the Four Deputies and the duties of the Shi'a during the time of the Occultation. He then says:

"It is worth mentioning that there are four categories of hadiths according to the Uṣūlī Imāmī Shi'a: authentic (*ṣaḥīḥ*), good (*ḥasan*), accredited (*muwaththaq*),[88] and weak (*ḍa'īf*)."

Mawlā Muhammad Amīn, after studying the intellectual, transmitted, and legal sciences, went to Mecca, and proclaimed there that:

"Deduction based on personal judgment (*ijtihād*) was unheard of among the early Shi'a. I write what I heard from the keepers of its secret. Whoever wants more should refer to *al-Fawā'id al-Madaniyyah*."

Quotes from Muhammad Amīn Astarābādī on the Akhbārī Madhhab

The author quotes passages from Mawlā Muhammad Amīn Astarābādī, eventually reaching his words:

So the correct position (*madhhab*) is that taken by the pious early generations (*al-salaf al-ṣālih*), namely the Akhbārī position, so called because of their reliance on narrations and following the hadiths. I wrote what I heard from the custodians of this *madhhab*, one of whom was Muhammad Riḍā Qazvini. They are only known as Akhbārīs because they rely on narrations (*akhbār*) and do not apply personal judgment (*la yajtahidūn*).

Mawlā Muhammad Amīn addresses later *mujtahids*, saying:

> You see that the early ones did not adopt personal judgment. Their *madhhab* during the Prophet's lifetime was that of the Akhbārīs. That suffices us as a proof because our way is a continuity. What is your evidence of the permissibility of exercising personal judgment? Which Infallible's word did you follow down this path?! No prophet brought any religion after Muhammad. Similarly, God's Book, the Prophet's, and the Imams' hadiths do not say to act upon the narrations (*akhbār*) and then exercise personal judgment during the Imam's occultation.
>
> It has become abundantly clear that you have mixed up your principles with the Sunnis' and majority's, and your *madhhab* is like Sekanjabin: it is neither syrup nor vinegar! And you are neither Shi'a nor Sunni! The reason why the later generations exercised personal judgment is that the need to dissimulate became so pressing that they devoted themselves to the Sunnis to learn knowledge from them. And those matters became rooted in their hearts. So they discarded what they were ashamed of in their books and mixed some of it with [the Sunnis'] *madhhab*.

Here Mawlā Muhammad Amīn goes into detail, eventually saying:

> It must be said that a *mujtahid* must act upon his conjecture, and conjecture is confusion (*shubhah*); a *shubhah* is so called because truth becomes confused with falsehood. Meanwhile the Akhbārī *madhhab* continues on its way without questioning why or saying we do not accept, i.e. unthinkingly without any doubt, because everything heard from the Imam is incontrovertible proof. So acting in accordance with the Akhbārī position is an incontrovertible path, and what a difference there is between incontrovertible and conjectural! And later Shi'a scholars say: A person is a *mujtahid* when he acts upon his opinion and others follow his opinion; this was not the way of the early scholars, so acting upon conjecture is just wrong.[89]

True, we can deduce that the author of *Dabistān-i Madhāhib* was Shi'a and indeed Akhbārī from several places in his book, as is clear from the phrases and passages quoted above. This is what 'Allāmah Ṭihrānī pointed out. May God have mercy on him.

Moreover, as the author of *al-Dharī'ah* quotes him as saying, as his book is about beliefs, sects, and creeds, he moved away from the author of *Tabṣirat al-'Awāmm*, Sayyid Murtaḍā Rāzī's way, which he had previously mistakenly supported and inclined towards. He now

wrote this book to distance himself from any particular group and become a speaker of the truth!

Worse than all that, he considers Mawlā Muhammad Amīn Astarābādī to be the only propagator of Shi'ism of his time, as if, according to him, Uṣūlīs are not Shi'a and not even Muslim, because he does not even mention the name of one [Uṣūlī] propagator of the *madhhab* of that time.

He does not mention the pillars of Uṣūlī Shi'ism of that era, such as Mīr Dāmād, Shaykh Bahā'ī, the first Majlisī, Muḥaqqiq Karakī, Ali Ibn Husayn Ibn 'Abd al-'Ālī, the author of *Jami' al-Maqāṣid*, and so on. Now can you imagine greater bias than this?

Criticism of the Akhbārī School

Even if we ignore all this, all the criticisms he quotes the Akhbārīs as making of the Uṣūlīs were responded to robustly and precisely by the latter, proving the correctness of their *madhhab*, because their *madhhab* is that of the Household. It is they who see that reason has value; the Akhbārīs consider it to be worthless, instead devoting themselves to following narrations without checking their chains of transmission or authenticity. Can the result be anything but "Yes!" and "We mindlessly accept"?

So-called Akhbārīs do not pay any attention to the content of the narrations, whether it contradicts what is known or reality or reason. They never consider any of these aspects. They content themselves with considering a hadith's chain of transmission, and are only satisfied with if it is in the four *uṣūl*.[90] The Uṣūlīs have refuted this methodology, shut all its doors, and burned its essence, scattering its ashes in the air, because they say: We often draw a distinction between the authenticity of the chain of transmission and authenticity of content. Our religion, Islam, and the Qur'an, which are based on knowledge, truth, and genuineness, never, even as a test of obedience, enjoin that which is wrong. The Messenger was the first intellect in the world, and the Imams are the intellects of the first elevated world. Thus there is no blind following in the Shari'a; everything present is light, the truth, and authenticity. We only act upon indubitable or widely reported narrations or those corroborated by incontrovertible surrounding contextual indicators (*maḥfūfah bi al-qarā'in al-qaṭ'iyyah*). We also act upon solitarily reported hadiths, the evidentiary value of which has been incontrovertibly established. However, we do not act on every hadith with a missing or broken chain found in book X, what with the multitude of fabricated hadiths that there are throughout the book.

A *mujtahid* only acts upon conjecture when it leads to certainty along the path to the truth; as they say:

ظَنِّيَةُ الطَّرِيقِ لَا يُنَافِي قَطْعِيَةَ الْحُكْمِ.

"The conjecturality of the route does not negate the incontrovertibility of the ruling."

It is not our intention to list all the mistakes made by the Akhbārīs. This was already addressed by Āqā Muhammad Bāqir Behbahānī, his students, and his students' students, such as the best critical researcher, Shaykh Murtaḍā Anṣārī, who cites all the points of contention between the Akhbārīs and the Uṣūlīs and discusses them fully in *al-Rasā'il*. We praise God that the Akhbārī market has slumped in our day and age.

If it were not for the effort of these scholars, the Akhbārīs would have advanced and led the Islamic world toward ignorance and blindness with their charming and beguiling statements such as "Following reason is following the Sunnis"; "Following the Household means surrendering to all their commandments without any doubt"; "Is referring to reason not the Sunni *madhhab*?"

كُلُّ مَالَمْ يَخْرُجْ مِنْ هٰذَا الْبَيْتِ فَهُوَ بَاطِل.

"Whatever does not come out from this house is invalid!"[91] and so on.

If it were not for the aforementioned Uṣūlī shaykhs, they would have cast a dark shadow over the future through their opposition to philosophy and mysticism, and their opposition to rational sciences generally.

From the time of this Āqā Mullā Muhammad Astarābādī the Akhbārī *madhhab* spread until we detected traces of it in Shaykh Aḥmad Aḥsā'ī and his followers, and we witnessed their so-called knowledge and science, which has in fact closed the door to real knowledge and science. It was this way until the time and rise of the renewer, Shaykh Waḥīd Behbahānī: Āqā Muhammad Bāqir. He destroyed their building from its foundation through his sound, firm Uṣūlī school. And it became clear that Shaykh Mufīd, Shaykh Ṭūsī, 'Alam al-Hudā Sayyid Murtaḍā, and Allāmah Ḥillī did not blindly incline towards Uṣūl [al-Fiqh], but rather did so consciously and with anxious scrutiny.

In any case, our intention behind all these words was to learn that even though we still do not know who the author of *Dabistān-i Madhāhib* is, we do know that he was Akhbārī, and that he presents a fabricated chapter titled *al-Wilāyah*, claiming that it was omitted from

the Qur'an, and defines the Shi'a by it. Anyone will, with just a little consideration, realize that the so-called chapter is a fabrication. What a difference there is between the glorious, inimitable Qur'an and the author's fabricated chapter! As Āshtīyānī says: "Anyone familiar with Arabic can produce such a chapter!"

Certainly this chapter was fabricated by one of these Akhbārīs, who pretend that they are more protective of the *madhhab* than anyone else. As the saying goes, they are more monarchist than the monarch. Caught up in fervor to protect our Master the Master of the Faithful Ali, they fabricated this chapter and falsely attributed it to God. God preserve us!

We see that Āshtīyānī says in his book that [the fabricated chapter] is not to be found anywhere else apart from in *Dabistān-i Madhāhib*. However, Ibn Shahr Āshūb did refer to an omitted chapter called *Sūrat al-Wilāyah*. Furthermore *Dabistān-i Madhāhib* just restates the content of *Faṣl al-Khiṭāb fi Taḥrīf Kitāb Rabb al-Arbāb* by Muḥaddith Nūrī, the author of *Mustadrak al-Wasā'il*. It is considered to be a useful book, especially the conclusion, which contains innovative discussions—even though much of its content is objectionable. Muḥaddith Nūrī wrote his book seeking to prove that the Qur'an has been corrupted, but only insofar as some of it has been lost, and nothing has been altered or interpolated.

When I was living and studying in Najaf, I borrowed this book from our hadith narrator and *dirāyah*[92] teacher, 'Allāmah Ḥājj Shaykh Āqā Buzurg Ṭihrānī. I studied it from beginning to end, along with the treatise included at the beginning of it called *Radd Kashf al-Irtiyāb* in Nūrī's own handwriting. 'Allāmah Ṭihrānī said: "Our master, Ḥajjī Nūrī said: 'I do not approve of anyone reading my *Faṣl al-Khiṭāb* without reading this treatise.'"

In any case, in his book, the late Muḥaddith Nūrī adduces six pieces of evidence in support of his claim that some of God's Book has become lost, but refutes the claim that there is even one word that has been changed or interpolated. It is a huge book full of the hadiths collected from the Shi'a and Sunnis on the matter.

He has not spared any effort in collecting together all the hadiths and narrations. And when I returned from Noblest Najaf, I discussed the particulars of that book, my study thereof, and the plethora of hadiths in it with my professor 'Allāmah Ṭabāṭabā'ī. But without hesitation the Master said:

> "The more hadiths there are, the further it is from the truth. A non-literal interpretation has to be applied to all these hadiths; if a non-literal interpretation cannot be applied, then they have to be rejected without any

hesitation!"

At that time only the first three volumes of *Tafsīr al-Mīzān* had been published, and he promised he would fully discuss the uncorruptedness of the Qur'an—uncorrupted, not even by way of omission—in an appropriate place in forthcoming volumes. He kept his promise and on later pages we saw how robustly he refuted the proofs adduced by those claiming corruption, and how he proved that this Qur'an we have is the same unaltered Qur'an sent down by God from heaven.

One day I spoke to him about a similar matter: the historian Shaykh Muhammad Taqī Shūshtarī, the author of *Qāmūs al-Rijāl*, had written a book proving inadvertence and mistakes by the Imams.

He immediately said:

"This kind of book has no scholarly value. The Imams never make mistakes."

I said:

"He has collected together in it hadiths some of which have an authentic chain of transmission."

He said:

"Nevertheless, they are rejected. The Imams never make mistakes."

Like the author of *al-Akhbār al-Dakhīlah*, the Late Nūrī had Akhbārī tendencies, and spared no effort in rejecting rational discussion, philosophy, and mysticism. So he falls into the same pit as the author of *Dabistān-i Madhāhib*; they both end up throwing about their weight by hurtling into discussions, critical studies, and analyses that are too advanced for them intellectually!

That is why the Akhbārīs, who base their judgment, critical studies, and opinions on slavishly following the literal meaning of the hadiths without delving deeper into their meanings, are so harmful to Islam and to anyone who studies their books.

The late Nūrī, in his biography of Salmān al-Fārisī, even claims Salmān's superioity to Abu al-Faḍl al-'Abbās.

However, I am not going to discuss this matter now, and I do not have enough time to do so, but I just want to say: *Faṣl al-Khiṭāb*, that harmful book, which is devoid of any scholarly value and does not agree with pillars of the *madhhab* such as Shaykh Ṣadūq, Sayyid Murtaḍā, and the shaykh of the true sect [Shaykh Ṭūsī], is by the same

author as a book about Salmān al-Fārisī that says that he was superior to Qamar Banī Hāshim [Imam Ali's son 'Abbās].

Is there no one to ask these superficial people: Who set you in the position of Guardian, noble, Imam, and [hadith] critic to rule that Salmān al-Fārisī was superior to Abu al-Faḍl al-'Abbās?! He must know that thousands of Salmāns serve as custodians of his shrine and servants to its visitors and as cleaners of its courtyard and porticos! According to Shi'a scholars, *Faṣl al-Khiṭāb* is of no academic value and contains the opinions of a person who has veered off the straight path. So many Muslims generally, and Shi'a specifically, made objections to him, and he had no answer to them.

One day when I was studying this book in Noblest Najaf, a learned Ayatollah academic[93] came to my house to see me, and during our discussion he asked what book I was reading.

I told him that it was *Faṣl al-Khiṭāb* by the late Muḥaddith Nūrī.

He told me to put it aside and not to waste my time on it! He added:

> "When the Late Nūrī wrote this book, Egypt's Shaykh al-Islam asked Grand Ayatollah Shīrāzī to cut his hand off!"

I said:

> "But is necessary for any student who wants to become a mujtahid to study the contents of this book, and today is Thursday, which is a day off. You know that I never waste my time on anything else but Ḥawzah studies."

Then he said:

> "In that case there is no problem."

Statement by the Author of *al-Dharī'ah* on *Faṣl al-Khiṭāb*

His Eminence Master Shaykh Āqā Buzurg was a man of great knowledge, piety, good manners, and a smiling demeanor. He was also generous and never allowed anyone to speak ill of his master, the author of *Faṣl al-Khiṭāb*, the late Muḥaddith Ḥājj Mīrzā Husayn Nūrī, son of the late Shaykh Muhammad Taqī Nūrī. He used to defend him politely by saying:

> "He is attacked for believing the whole Qur'an was corrupted, but he is innocent of that, because in his book *Faṣl al-Khiṭāb*, he only says that some of it was lost; that is, he vociferously denies any other kind of alteration

to the Book, such as alteration or interpolation; he believes in the consensus that the Qur'an is free of any such alteration."

Concerning *Faṣl al-Khiṭāb,* he says in his book *al-Dharī'ah*:

The book *Faṣl al-Khiṭāb fī Taḥrīf al-Kitāb* is by our Shaykh al-Ḥājj Mīrzā Husayn al-Nūrī al-Ṭabaristānī, son of al-Mawlā Muhammad Taqī, son of al-Mīrzā Ali Muhammad Nūrī, who was born in Yālū, one of the villages of Nūr Ṭabaristān, in 1254 AH. He passed away on Wednesday evening, the 27th of Jumādā al-Ākhirah, in 1320. He was buried on the same day in the third portico, on the right-hand side when entering through the *qiblah* gate into the Murtaḍawī courtyard.

In this book, he proves that not a single word, wherever it may be, has been interpolated into or altered in the Qur'anic text we have. However, it is his opinion that some verses that do not contain commandments were omitted by the compilers of the Qur'an. We do not know specifically which ones; they are in the possession of the custodians of the Qur'an (*ahlihī*). It is only known summarily from the hadiths he cites in full in the book that there was some omission.

Shaykh Maḥmūd Ṭihrānī, known as Mu'arrab, wrote a refutative treatise called *Kashf al-Irtiyāb 'an Taḥrīf al-Kitāb*. And when this was reported to Shaykh Nūrī, he wrote a separate treatise in Persian in response to the objections raised in *Kashf al-Irityāb,* as referred to in volume 10. That was after *Faṣl al-Khiṭāb* had already been published.

Hence our Shaykh would say:

"I do not approve of anyone reading the book *Faṣl al-Khiṭāb* without looking at that treatise."

[To paraphrase,] our Shaykh says at the beginning of his treatise written in response: The objection is based on confusion over the meaning of the textual corruption; I do not mean by corruption alteration or amendment to the existing text, but rather loss of some of the revelation to all but its custodians. I do not mean by the Book the Qur'an that which is between the two boards (*daffatayn*), because it remains as placed between the two boards during Othman's term, with no interpolation or omission. I mean God's Book that was revealed.

I myself heard him say:

I have proven that this book as placed between the two boards during Othman's term remains as it was, without any of the alteration or amendment that was made to the other scriptures. It was more appropriate for

its title to be *Faṣl al-Khiṭāb fī 'Adm Taḥrīf al-Kitāb* ("Decisive Statement on the Uncorruptedness of the Book"). So the name people have given it is against my wishes; it wrong to call it this. Rather it was my sole intention to prove that some of the divine revelation was lost; if you wish you can call it *al-Qawl al-Fāṣil fī Isqāṭ Ba'ḍ al-Waḥy al-Munzal* ("Decisive Statement on the Loss of Some of the Revelation Sent Down"). There is an entry on the treatise written in response under the letter *rā'* under the heading *al-Radd 'alā Kashf al-Irtiyāb*.

And Ḥājj Mawlā Bāqir Wā'iẓ Kajūrī Ṭihrānī supports him in his book *Hidāyat al-Murtāb fī Taḥrīf al-Kitāb*. Next comes *Kashf al-Ḥijāb wa al-Niqāb 'an Wajh Taḥrif al-Kitāb*, by Shaykh Muhammad Ibn Sulaymān Ibn Zuwayr Sulaymānī Khaṭṭī Baḥrānī, the student of Mawlā Abu al-Hasan al-Sharīf al-'Āmilī.

And Shaykh Hādī Ṭihrānī summarizes what *Faṣl al-Khiṭāb* says, in his book *Maḥajjat al-'Ulamā'*, printed in 1318 AH; recently, however, it has fallen into disfavor because of the mistaken impression given by the apparent meanings of some of the words and headings.[94] The explanatory note on the refutation of *Faṣl al-Khiṭāb* says:

Kashf al-Irtiyāb 'an Taḥrīf al-Kitāb by the jurisprudent Shaykh Maḥmūd Ibn Abi al-Qāsim, known as Mu'arrab Ṭihrānī, who died at the beginning of the second decade after 1300. He wrote it to refute our Shaykh Nūrī's book *Faṣl al-Khiṭāb*. When the book was shown to Shaykh Nūrī, he wrote a separate treatise by way of response to the objections raised, and then recommended to anyone who had a copy of his book, *Faṣl al-Khiṭāb*, to attach this treatise to it as a supplement to it.

He divides the book into three: introduction, three articles, and conclusion. His first objection is that if it is proven that the Qur'an has been corrupted, then the Jews will say: "Your Book is just as unreliable as ours." He responds in the treatise by saying: This is a lexical error, because corruption of the Book does not mean what you have construed it to mean, i.e. as both alteration to and omission from, both of which occurred in the Jewish and other scriptures. Rather, the meaning intended by corruption is specifically omission from it, and only in verses that do not contain commandments. As for interpolation in the Book, it is the acquired consensus of all Muslim sects and generally agreed there has been no interpolation in the Book, not even the shortest verse or a single word in an unknown place.[95]

[Āqā Buzurg Ṭihrānī's] synopsis of the treatise refuting *Kashf al-Irtiyāb* says:

"Written by our Shaykh Nūrī in Persian; as yet unpublished."

Here, Nūrī's response explains fully that this is lexical sophistry, as we quoted him as saying in the synopses of *Faṣl al-Khiṭāb* and *Kashf al-Irtiyāb*. He says at the end that he proves from the beginning to the end that there has been no corruption whatsoever to the Book in that sense[96]—i.e. interpolation, alteration, or substitution.

[Ṭihrānī] says in the synopsis of *Maḥajjat al-'Ulamā'*, which cites hadiths from *Faṣl al-Khiṭāb* and then refutes them: "On legal presumptions (*uṣūl al-fiqh*) in two volumes, written by Shaykh Hādī Ibn Mawlā Muhammad Amīn Ṭihrānī Najafī (d. 10th Shawwāl, 1321 AH); printed as a lithograph in Iran in 1318 AH."[97]

It is obvious that the late Muḥaddith Nūrī's response—that the objection is based on lexical sophistry—is inadequate because he means by *taḥrīf* alteration, substitution, and interpolation. However, he still believes that some of the Qur'an is missing, and that is still objectionable.

As for his other claim that what he means by the Book of the Lord of all Lords is the same book revealed by Gabriel to the Prophet, not the Qur'an we now have, i.e. the Qur'an compiled by Othman: it is also baseless. No one has ever found any mistake in this Qur'an and any defect in it at the time of Othman! The question is the alteration in the revealed verses of the Qur'an from heaven—whether the verses are the same ones revealed to the Prophet and they were put together and made into this Qur'an that is now with us! No one has ever criticized the Qur'an we have had since Othman's term without claiming it was corrupted. So is the criticism implicit in the claim that the Qur'an was corrupted, that its verses and chapters compiled themselves without any omission, interpolation, alteration, or substitution and they then just became the way they are? Or did the omission or interpolation occur in the process of the first compilation during Abu Bakr's term, or the second compilation during Othman's term?!

The Shi'a's opinion is that Qur'an sent down from heaven was exactly the same one we now have. And in this book about Shi'a belief, we shall explain and prove that they believe that there is no corruption, interpolation, omission, alteration, or substitution, as per this discussion. And praise be to God alone.[98]

Statement by Sayyid Muhammad Tījānī Clearing the Shi'a of the Charge That They Believe the Qur'an Has Been Corrupted

Now that our discussion on this subject is coming to an end, it is appropriate for us to quote some of what our dear friend, rejecter of the various levels of innovation and deviation, the righteous youth

guided by the light of service [to the Household], Doctor Muhammad Tijānī, says in his precious book *La Akūna Ma' al-Ṣādiqīn*. Thanks to him and all those who defend the innocence of the Shi'a against certain spiteful Sunnis who pour oil on the flame, and do not want peace between the two sects. They condemn the Shi'a by saying: "They believe the Qur'an is corrupted!" But as you have seen, they are clear of these charges. In his book, Tijānī clearly discusses and explains that this problem is not exclusive to the Shi'a; both the Shi'a and Sunnis have narrations [in their books] and so on; so we shall quote him verbatim.

The Claim That the Qur'an Has Been Corrupted

This in itself is a disgusting statement to make and is intolerable for any Muslim, Shi'a, or Sunni, who believes in Muhammad's prophethood, because the Lord of Might and Majesty Himself has undertaken to protect it; as He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have sent down the Reminder, and indeed We will preserve it (15:9).

According to this verse, no one can delete or add a single letter from it; it is the eternal miracle of our Prophet:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy (41:42).

And what the Muslims actually did eliminates the possibility that the Qur'an was corrupted, because many Companions memorized the Qur'an by heart, and [Muslims] have competed in memorizing it and teaching their children to memorize it right up to the present day, so it is not possible for any person, community, or government to corrupt or make substitutions in it. If we travel all the Muslims countries, from east to west and north to south and all patches of the world, we would find the same Qur'an without any interpolation or omission—even though Muslims differ in terms of *madhhab*s, groups, sects, and creeds.

So the Qur'an is the only element that unites the Muslims. No two people from the [Muslim] nation disagree on it, except with regard to exegesis or interpretation of it;

فَكُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

each faction happy with what it possessed (30:32).

And the belief in [textual] corruption attributed to the Shi'a claim is just defamation and alarmism. It is absolutely a bare lie and not part of Shi'a belief! When we read about Shi'a belief in the Qur'an, we soon find that their consensus it that God's Book is free of all [textual] corruption.

The author of the book *'Aqā'id al-Imāmiyyah*,[99] Shaykh Muẓaffar, says:

> We believe that this Qur'an is the same Qur'an revealed by God Almighty onto the tongue of the noblest Prophet and in which there is clarification of everything. It is his eternal miracle that mankind is unable to match in terms of the truths and sublime knowledge it contains. No substitution, alteration, or corruption can come close to it. What we have is the very same Qur'an that was revealed to the Prophet. And whoever claims anything different is shrilling, misleading, mistaken, and misguided. It is God's word:
>
> لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
>
> *Falsehood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy* (41:42).

Besides, all Shi'a countries are well known and their laws and jurisprudence of the Muslims are known to everyone. If they had any other Qur'an apart from the one we have, people would know. I remember when I first visited a Shi'a country, I had in mind some of this propaganda, so whenever I came across a thick volume, I would peruse it hoping to find this alleged other Qur'an. However, this illusion soon dissipated, and I realized that it was one of those lies spread to put people off the Shi'a![100]

However, there is always someone who wants to denounce the Shi'a and rely on as evidence against them the book called *Faṣl al-Khiṭāb fi Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* authored by Muhammad Taqī Nūrī[101] Ṭabarsī, who died in 1320 AH and was Shi'a. Now these fault-finding people want to hold all the Shi'a accountable for that book! This is not fair!

How many books have been written that only reflect the opinions of their authors, and contain both wheat and chaff, truth and untruth, and contain both right and wrong! We find that with all

Islamic sects; it is not exclusive to the Shi'a. In fact that book *Faṣl al-Khiṭāb* is closer to the Sunnis than to the Shi'a.[102]

Is it permissible for us to hold Sunnis accountable for what the Egyptian educational minister and the pillar of Arabic literature, Doctor Ṭāhā Husayn, has written about the Qur'an and poetry from the age of Ignorance, or what Bukhārī relates, which according to them is authentic, about omission from and interpolation in the Qur'an? The same applies to *Ṣaḥīḥ Muslim* and other [books]!

Let us ignore that and confront ill treatment with goodness. How beautifully Professor Muhammad Madanī, the dean of the Shari'a college at al-Azhar University, said it, when he wrote:

"As for [the claim] that the Imāmiyyah believe that the Qur'an is deficient, God forbid! There are just hadiths narrated in their books, similar to those related in our books! Researchers from both sects proclaim their spuriousness and invalidity."[103]

There is no Imāmī or Zaydī Shi'a who believes it, just as there is no Sunni who believes it.

Whoever wishes, and is interested in seeing hadiths like these, which we just ignore, can refer to [books] like Suyūṭī's *Itqān*.

In 1948 C.E., an Egyptian wrote a book called *al-Furqān*, which he annotated with many of these weak, specious, rejected hadiths, which he quoted from Sunni sources. Al-Azhar, after proving with evidence and scholarly discussion the reasons for the book's incorrectness and invalidity, asked the government to ban it.

The government agreed to that request and banned the book. The writer made a claim for compensation, but the administrative court of the state parliament refused.

Now can it be said that all Sunnis deny the holiness of the Qur'an or believe the Qur'an is deficient just because someone narrates some hadith or someone writes some book?!

The same applies to the Imāmī Shi'a. There are just hadiths in their books, similar to those in some of our books. And on this subject the Imam 'Allāmah Abu al-Faḍl Ibn al-Hasan[104] al-Ṭabrisī,

an Imāmī scholar from the sixth century A.H., says in *Majma' al-Bayān fī Tafsīr al-Qur'an*:

فَأَمَّا الزِّيَادَةُ فِيهِ فَمُجْمَعٌ عَلَى بُطْلَانِهَا، وَأَمَّا النُّقْصَانُ مِنْهُ فَقَدْ رَوَى جَمَاعَةٌ مِنْ أَصْحَابِنَا وَقَوْمٌ مِنْ حَشْوِيَّةِ أَهْلِ السُّنَّةِ أَنَّ فِي الْقُرْآنِ تَغْيِيراً وَنُقْصَاناً.

وَالصَّحِيحُ مِنْ مَذْهَبِ أَصْحَابِنَا خِلَافُهُ؛ وَهُوَ الَّذِي نَصَرَهُ الْمُرْتَضَى قَدَّسَ اللهُ رُوحَهُ وَاسْتَوْفَى الْكَلَامَ فِيهِ غَايَةَ الاسْتِيفَاءِ فِي جَوَابِ «الْمَسَائِلِ الطَّرَابُلُسِيَّاتِ» وَذَكَرَ فِي مَوَاضِعَ: أَنَّ الْعِلْمَ بِصِحَّةِ نَقْلِ الْقُرْآنِ كَالْعِلْمِ بِالْبُلْدَانِ وَالْحَوَادِثِ الْكِبَارِ وَالْوَقَائِعِ الْعِظَامِ وَالْكُتُبِ الْمَشْهُورَةِ وَأَشْعَارِ الْعَرَبِ.

فَإِنَّ الْعِنَايَةَ اشْتَدَّتْ وَالدَّوَاعِيَ تَوَفَّرَتْ عَلَى نَقْلِهِ وَحِرَاسَتِهِ، وَبَلَغَتْ إِلَى حَدٍّ لَمْ تَبْلُغْهُ فِيمَا ذَكَرْنَاهُ؛ لِأَنَّ الْقُرْآنَ مُعْجِزَةُ النُّبُوَّةِ وَمَأْخَذُ الْعُلُومِ الشَّرْعِيَّةِ وَالأَحْكَامِ الدِّينِيَّةِ.

وَعُلَمَاءُ الْمُسْلِمِينَ قَدْ بَلَغُوا فِي حِفْظِهِ وَحِمَايَتِهِ الْغَايَةَ حَتَّى عَرَفُوا كُلَّ شَيْءٍ اخْتُلِفَ فِيهِ مِنْ إِعْرَابِهِ وَقِرَاءَاتِهِ، وَحُرُوفِهِ، وَآيَاتِهِ. فَكَيْفَ يَجُوزُ أَنْ يَكُونَ مُغَيَّراً أَوْ مَنْقُوصاً مَعَ الْعِنَايَةِ الصَّادِقَةِ وَالضَّبْطِ الشَّدِيدِ؟[105] [106]

So that it is clear to you, reader, that Sunnis are guiltier than the Shi'a of this charge, i.e. believing that there is omission from or interpolation in the Qur'an: that is one of the incentives I had for checking all my own beliefs, because whenever I wanted to find a fault and criticize the Shi'a about something, they proved their innocence and my guilt of it, and I understood that they were right, and praise be to God, as the days passed and through the discussions I had with them, I was satisfied. Now I present the proof of that for you.

Ṭabarānī and Bayhaqī say that there are two more chapters in the Qur'an. One is:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ.

"In the Name of God, the Most Compassionate, the Most Merciful: O God, surely we seek Your help and forgiveness. We glorify You and do not disbelieve in You. And we cast off and forsake whoever sins against You."

And the second chapter is:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. اللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ الْجِدَّ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ.

"In the Name of God, the Most Compassionate, the Most Merciful. O [our] Creator! You alone we worship, to You alone we pray and prostrate, and toward You we hasten and hurry. We hope for Your mercy and fear Your retribution; surely Your punishment will reach the unbelievers!"

Rāghib, in *al-Muḥāḍarāt*, calls these two chapters *sūratay al-qunūt* (the two chapters for supplication in prayer), and says:
"These two chapters are the same chapter recited by our master, Omar Ibn al-Khaṭṭāb, in his *qunūt*." [According to Jalāl al-Dīn Suyūṭī in *al-Itqān*, and similarly in *Tafsīr al-Durr al-Manthūr*, it was in both Ibn 'Abbās's and Zayd Ibn Thābit's codices.][107]

Imam Aḥmad Ibn Ḥanbal relates in his *Musnad* from Ubayy Ibn Ka'b: "How much do you recite in *Sūrat al-Aḥzāb*?" He replied: "Seventy odd verses." He said: "I would recite it as long as *al-Baqarah* or longer with God's Messenger. It contained the verse on stoning."

Wise readers, you can see that these two [alleged] chapters cited in the two books *al-Itqān* and *al-Durr al-Manthūr* by al-Suyūṭī and also cited by Ṭabarānī and Bayhaqī, and called the chapters of *qunūt*, are not in God's Book!

This means that the Qur'an we have is missing those two chapters recorded in Ibn 'Abbās's and Zayd Ibn Thābit's codices. It also means that there were other codices different from the one we have! This also reminds me of the slanderous claim that the Shi'a have [a different Qur'an called] Fatimah's Codex! Understand just what a false accusation it is, because Fatimah's Codex was just like all the other codices.[108]

The Sunnis—the majority—recite these two chapters in their supplication in *qunūt* every morning. I personally memorized it and recited it in my *qunūt* in dawn prayer.[109]

As for the narration related by Imam Aḥmad Ibn Ḥanbal, in his *Musnad*, it means that three quarters of *Sūrat al-Aḥzāb* is missing, because *Sūrat al-Baqarah* is 286 verses long, while *Sūrat al-Aḥzāb* does not exceed 73 verses. If we measure the Qur'an in *ḥizb*s, *Sūrat al-Baqarah* is more than 5 *ḥizb*s long whereas *Sūrat al-Aḥzāb* is only one *ḥizb* long.

And Ubayy Ibn Ka'b said:

كُنتُ أقرأُها مَعَ رَسُولِ اللهِ صلّى اللهُ عليه [و آله] وسلّم مِثل البقرةِ أو أكثرَ.

"I would recite it as long as *al-Baqarah* or even longer with God's Messenger." He was one of the most famous reciters, who memorized the Qur'an within the Prophet's lifetime. It was he whom Omar assigned to lead the people in Tarāwīḥ prayer;[110] hence this obviously generates doubt and confusion.

And Imam Aḥmad Ibn Ḥanbal, in his *Musnad*, narrates from Ubayy Ibn Abi Ka'b, who said:

> God's Messenger said: "Blessed and Almighty God has commanded me to recite the Qur'an to you." So he recited:
>
> لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ، فقرأ فيها:
> وَلَوْ أَنَّ ابْنَ آدَمَ سَأَلَ وَادِياً مِنْ مَالٍ فَأُعْطِيَهُ لَسَأَلَ ثانياً، فلو سأل ثانياً فأُعطِيَهُ لَسَأَلَ ثالثاً، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ، وَإِنَّ ذَلِكَ الدِّينَ الْقَيِّمَ عِنْدَ اللهِ الْحَنَفِيَّةُ غَيْرُ الْمُشْرِكَةِ وَلَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ، وَمَنْ يَفْعَلْ خَيْراً فَلَنْ يُكْفَرَهُ.[111]
>
> "Those who disbelieved were not from the people of the Book..." And [the Prophet] recited in it:
>
> > If the son of Adam asks me for a valley full of money and I give it to him, he will ask for a second, and if I give him a second, he will ask for a third. Nothing satisfies the desire of the son of Adam except the earth, and God will accept someone's repentance if he repents to God, and indeed the straight religion according to God is the True (*Ḥanafiyyah*) Religion, not the pagan one, or Judaism or Christianity. And whosoever does a good deed, his will not be shown ingratitude for it.

Ḥāfiẓ Ibn 'Asākir narrates in his biographical note on Ubayy Ibn Ka'b that Abu Dardā' in the company of a few men from Damascus rode to Medina, and there he recited this verse to Omar:

إِنَّ (إذ ـ ص) جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ وَلَوْ حَمِيتُمْ كَمَا حَمُوا لَفَسَدَ الْمَسْجِدُ الْحَرَامُ.[112]

"When those who disbelieve set in their hearts chauvinism, the chauvinism of ignorance, and you are chauvinistic as they are chauvinistic, surely the Holy Mosque will be corrupted!"

Then Omar Ibn Khaṭṭāb asked: "Who taught you to recite like that?"

They answered: "Ubayy Ibn Ka'b." Thereafter, Omar summoned him and asked them: "Recite it," so they recited:

وَلَوْ حَمِيتُمْ كَمَا حَمُوا لَفَسَدَ الْمَسْجِدُ الْحَرَام

Ubayy Ibn Ka'b then told Omar Ibn al-Khaṭṭāb: "Yes, I have instructed them to read so."

Omar said to Zayd Ibn Thābit: "Now you recite it!" Zayd recited it as the majority (*al-'āmmah*) do.

So Omar said:

اللَّهُمَّ لَا أَعْرِفُ إِلَّا هَذَا

"O God, I know nothing else but this!"

Ubayy Ibn Ka'b said:

وَاللهِ يَا عُمَرُ! إِنَّكَ لَتَعْلَمُ أَنِّي كُنْتُ أَحْضُرُ وَيَغِيبُونَ، وَأَدْنُو وَيُحْجَبُونَ، وَوَاللهِ لَئِنْ أَحْبَبْتَ لَأَلْزَمَنَّ بَيْتِي فَلَا أُحَدِّثُ أَحَداً وَلَا أُقْرِئُ أَحَداً حَتَّى أَمُوتَ. فَقَالَ عُمَرُ: اللَّهُمَّ غُفْراً! إِنَّكَ لَتَعْلَمُ أَنَّ اللهَ قَدْ جَعَلَ عِنْدَكَ عِلْماً، فَعَلِّمِ النَّاسَ مَا عَلِمْتَ.

"By God, Omar! You know that I used to be present when they were absent, and be close when they were hidden away! By God if you want me to stay at home, not share hadiths with anyone, and not teach anyone how to recite until I die, [I will obey]." So Omar replied: "O God! Forgiveness! You really know that God has deposited knowledge with you, so teach people what you know!"

Ibn 'Asākir says:

> Omar was passing by a young boy who was reading this verse in the Book:
>
> النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُم.
>
> *The Prophet has more authority over the believers than they have over their own selves, and his wives are their mothers* [and he is a father to them] (33:6).
>
> Omar said: "Boy! Erase it!" The boy said: "This is Ubayy Ibn Ka'b's codex." Thereafter [Omar] went to him to ask him and Ubayy said:
>
> إِنَّهُ كَانَ يُلْهِينِي الْقُرْآنُ، وَيُلْهِيكَ الصَّفْقُ بِالْأَسْوَاقِ.[113]

"Indeed, the Qur'an diverted me when handshakes[114] were still diverting you in the marketplaces!"

Something similar is narrated by Ibn Athīr in his *Jāmi' al-Uṣūl*, Abu Dāwūd in his *Sunan*, and Ḥakīm in his *Mustadrak*. Now I leave you, brother reader, to make your own comment on hadiths like these in Sunni—majority—books, that they are unaware of, but slander the Shi'a, even though they do not have a tenth of this.

However, perhaps a stubborn Sunni will have an aversion to these hadiths, reject them as is his habit, criticize Imam Aḥmad for citing nonsense like this, categorize their chains of transmission as weak, and not consider Imam Aḥmad's *Musnad* and Abu Dāwūd's *Sunan* to be on the same level for Sunnis as Bukhārī's and Muslim's *Ṣaḥīḥ* books.

I know them well. Whenever they come across a serious hadith in Shi'a books, you see they turn away from it and criticize it even if the hadith is in the six authentic books (*al-Ṣiḥāḥ al-sittah*), that is, in the books of Bukhārī, Muslim, Abi Dāwūd, Tirmidhī, Nisā'ī, and Ibn Mājah. And some of them add *Sunan al-Dārimī*, *Muwaṭṭa' Mālik*, and *Musnad Aḥmad* to these six books.

Now in response to these slanderers, I present some hadiths from *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* to keep with them up to the end, to accompany them to the end of the course. We hope they will accept it and be guided in this way.

Imam Bukhārī, in his *Ṣaḥīḥ*, has narrated from 'Alqamah regarding 'Ammār's and Ḥudhayfah's merits,[115] may God be pleased with them, that he said:

I entered Damascus, and prayed two *rak'ah*s, then said: "O God! Provide me with a good Companion to sit with!" Then I went up to a group and sat beside them. At that moment an old man came along and sat beside me. I asked: "Who is this?" and [the group] replied: "Abu Dardā'."

I said: "I prayed to God to provide me with a good Companion, and He provided you for me." He asked me: "From which tribe are you (*Mimman ant*)?" I replied: "Of the people of Kufa." He asked: "Is not the son of the mother of a servant, the sandal, cushion, and waters for ablution carrier among you? And is there not among you he whom God, via the Prophet's tongue, has secured from Satan? And

is there not among you the keeper of the Prophet's secret, which nobody else knows?"

He then asked:

How does 'Abdullāh recite

وَاللَّيْلِ إِذَا يَغْشَى

By the night when it envelops (92:1)?

So I recited it to him:

وَاللَّيْلِ إِذَا يَغْشَى، وَالنَّهَارِ إِذَا تَجَلَّى، وَالذَّكَرِ وَالأُنْثَى

By the night when it envelops, by the day when it brightens, by the male and the female.

He said: "By God, God's Messenger taught it to me from his mouth to my mouth."

He then added, in another narration: "Those people carried on with me until they nearly dissuaded me from something I had learned from God's Messenger."[116]

In another narration he said:

وَالَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ تَجَلَّى وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى

"The Prophet taught me to recite it [from his] mouth to my mouth, but these people carried on until they nearly dissuaded me."[117]

All these hadiths indicate that the phrase

وَمَا خَلَقَ

By Him Who created was interpolated into the Qur'an we now have it.

And Bukhārī narrates in his *Ṣaḥīḥ*, via his chain from Ibn 'Abbās, that Omar Ibn al-Khaṭṭāb said:

> God sent Muhammad with the truth and revealed the Book to him. And part of what God revealed was the verse on stoning (*āyat al-rajm*). We read it, understood it, and memorized it. That is why God's Messenger stoned [offenders], and we [also] stoned [them] after he [died]. Therefore, I fear that before long someone will say: "By God, we cannot find the verse on stoning in God's Book," and [people] will go astray by abandoning a duty sent down by God.

In God's Book, it is compulsory for any man or woman who commits adultery (*zanā idhā uḥṣin*), if there is witness evidence, there is a pregnancy, or a confession.

Besides, we used to read *inter alia* in God's Book:

أَنْ لَا تَرْغَبُوا عَنْ آبَاءِكُمْ فَإِنَّهُ كُفْرٌ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ أَوْ إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ [118]

"You must not detest your fathers, for indeed it is of your wickedness to detest them, or, it truly is blasphemy to detest your fathers."

And Muslim in his *Ṣaḥīḥ*, in the section titled

لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ لَابْتَغَى ثَالِثًا [119]

("If the son of Adam had two valleys, he would want a third one") narrates that Abu Mūsā Ash'arī sent for the Basran reciters. Three hundred men who recited the Qur'an came to see him and he said:

> You are the best people and reciters from Basra, so recite the Qur'an and do not leave it too long so that your hearts become hard like the hearts of those before you! We used to recite a chapter similar in length and severity to [*Sūrat*] *Barā'ah*, but I was made to forget it, except that I remember from it:
>
> لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى وَادِيًا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ
>
> "If the son of Adam had two valleys of money, he would want a third valley; and nothing but the earth satisfies man's greed!"
>
> And we used to recite a chapter that we thought was similar to one of the *musabbiḥāt*[120] but I was made to forget it, except that I remember from it:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ فَتُكْتَبُ شَهَادَةً فِي أَعْنَاقِكُمْ فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ. [121]
>
> "O you who believe, why do say that which you do not do, for testimony will be written around your necks, and on the Day of Resurrection, you will be questioned about it?!"

And these were the two imaginary chapters that Abu Mūsā Ash'arī forgot; one of them was similar to *Barā'ah*, i.e. 129 verses long, and the other was like one of the *musabbiḥāt*, that is, 20

verses long. They only exist in Abu Mūsā's imagination! So read, and be astonished, and I am leaving it to you to choose, fair researcher!

Now if the Sunnis' books, *Musnad*s, and *Ṣaḥīḥ*s, are full of such hadiths like these that claim the Qur'an has omissions or interpolations, why this condemnation of the Shi'a who unanimously agree on the falseness of this claim?!

It was a Shī'a who wrote *Faṣl al-Khiṭāb fi Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* in 1320 AH, i.e. about a hundred years ago, but it was a Sunni in Egypt who wrote *al-Furqān* some four hundred years before him—as Shaykh Muhammad Madanī, the dean of the Shari'a college of al-Azhar University refers to in his book.[122]

Most importantly though, both Sunni and Shi'a scholars consider these hadiths to be false and irregular (*shādhdhah*). And they have proven indubitably that the Qur'an we have is exactly the same Qur'an that was revealed to Prophet Muhammad, and there is no interpolation in, substitution in, or change to it.

So how can Sunnis condemn Shi'a for hadiths that they consider to be false anyway, yet acquit themselves, even though their own *Ṣiḥāḥ* confirm the authenticity of those narrations?!

[Aside by 'Allāmah Ṭihrānī: O Muslims! This is neither fair nor just; and as Jesus would[123] say:

إِنَّهُمْ يَرَوْنَ تِبْنَةً فِي أَعْيُنِ الشِّيعَةِ وَلَكِنَّهُمْ لَا يَرَوْنَ خَشَبَةً فِي أَعْيُنِهِمْ.

"They see a piece of straw in the Shi'a's eyes, but do not see a piece of wood in their own eyes!"]

I mention these hadiths with great sorrow and agony; I would just keep quiet and throw them in the bin, if it were not for the vicious campaign by some writers and authors, who claim to adhere to the Prophet's tradition, backed by well-known agencies that fund and incite them to condemn the Shi'a and brand them as unbelievers, especially after the victory of the Islamic Revolution in Iran.

Therefore I am telling such people:

اتَّقُوا اللهَ فِي إِخْوَانِكُمْ وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً.[124]

"Fear God with regard to your brothers, *and cling all together to God's rope and be not separated, and mention God's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers through His blessing*" (3:103).

A Lengthy Scholarly Discussion by 'Allāmah Balāghī on the Uncorruptedness of the Qur'an

The most learned contemporary jurisprudent, the remarkable pride of the Shi'a and human society in general, Grand Ayatollah Shaykh Jawād Balāghī Najafī, has a comprehensive and detailed discussion on whether the Qur'an is corrupted. Now, as our discussion concerns this subject, it would be much better to refer to his everlasting treasure, every page of which counts as a fortune. In short it is a pity we cannot quench our thirst with his sweet-smelling drink placed [in its entirety] within these pages.

In his precious exegesis and commentary called *Ālā' al-Raḥmān fī Tafsīr al-Qur'an*, after setting out the conflicting hadiths on the compilation of the Qur'an, he says after explaining the first matter pertaining to the miraculousness of the Qur'an:

Two: *Musnad Aḥmad*, volume 5, narrates from Ubayy Ibn Ka'b, who said:

God's Messenger said:

إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ،
قَالَ: فَقَرَأَ: «لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ» فَقَرَأَ فِيهَا «لَوْ أَنَّ ابْنَ آدَمَ سَأَلَ وَادِياً مِنْ مَالٍ فَأَعْطِيَهُ لَسَأَلَ ثَانِياً، فَلَوْ سَأَلَ ثَانِياً فَأُعْطِيَهُ لَسَأَلَ ثَالِثاً، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ، وَإِنَّ ذَلِكَ الدِّينَ الْقَيِّمَ عِنْدَ اللهِ الْحَنِيفِيَّةُ غَيْرُ الْمُشْرِكَةِ وَلَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ، وَمَنْ يَعْمَلْ خَيْراً فَلَنْ يُكْفَرَهُ.

"Indeed God has commanded me to recite the Qur'an to you!"

He said: "So I recite: 'Those who disbelieved were not of the people of the Book!'" Then he recited inter alia:

> If the son of Adam asked for a valley full of money, and I granted it to him, he would ask for a second, I would grant it to him, and he would ask for a third! The stomach [i.e. desire] of the son of Adam will not be satisfied with anything else but [being buried under] the earth! And God forgives whoever repents! And indeed the straight religion in God's sight is the pure religion, (*al-Ḥanafiyyah*), not the pagan, Jewish, or Christian one, and whoever does good will not be shown ingratitude for it!

Ḥakīm's narration, in his *Mustadrak*, and other hadiths say:

إِنَّ ذَاتَ الدِّينِ عِنْدَ اللهِ الْحَنِيفِيَّةُ لَا الْمُشْرِكَةُ.

"Those with religion in the sight of God are the pure religionists (*al-Ḥanafiyyah or al-Ḥanīfiyyah*), not (*lā* or *ghayr*) the pagans (*al-mushrikah*)..."

According to Ibn Athīr Jazarī's *Jāmi' al-Uṣūl* the hadith says:

إِنَّ الدِّينَ عِنْدَ اللهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ وَلَا الْمَجُوسِيَّة

"Indeed the religion according to God is the pure submissive (*Muslimah*) one, not the Jewish, Christian, or Zoroastrian one."

Musnad also says, on the authority of Ubayy, after this hadith:

God's Messenger told me:

إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ؛ فَقَرَأَ عَلَيَّ: لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ، رَسُولٌ مِنَ اللهِ يَتْلُو صُحُفًا مُطَهَّرَةً فِيهَا كُتُبٌ قَيِّمَةٌ، وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ، إِنَّ الدِّينَ عِنْدَ اللهِ الْحَنِيفِيَّةُ لَا الْمُشْرِكَةُ وَلَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ، وَمَنْ يَفْعَلْ خَيْرًا فَلَنْ يُكْفَرَه.

> Indeed Allah has commanded me to you, and He recited to me: Those of the people of the Book and the polytheists who disbelieved, did not separate until the proof came to them, God's Messenger reciting cleansed pages on which were straight books. And those who were given the Book did not separate until when the proof came to them. Indeed the religion in God's sight is the pure one (*al-Ḥanafiyyah* or *al-Ḥanīfiyyah*), and not the polytheistic or Jewish or Christian one, and whoever does good will not be shown ingratitude for it!

Shu'bah says:

> Then he recited verses after that, then recited:
>
> لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ مِنْ مَالٍ لَسَأَلَ وَادِياً ثَالِثاً، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَاب.
>
> "If the son of Adam had two valleys of money, he would ask for a third, and the stomach [i.e. desire] of the son of Adam will not be satisfied with anything else but [being buried under] the earth!" And then he ended it with what remained.

And the above hadiths are narrated by Abu Dāwūd Ṭayālisī, by Sa'īd Ibn Manṣūr in his *Sunan*, and by Ḥakīm in his *Mustadrak*, according to *Kanz al-Ummāl*.

It is also narrated in *Musnad* that Abu Wāqid Laythī said:

> We would visit the Prophet whenever revelation came to him and he would tell us. Then one day he told us:
>
> God, Mighty and Sublime is He, said:
>
> إِنَّا أَنْزَلْنَا الْمَالَ لِإِقَامِ الصَّلَوٰةِ وَإِيتَاءِ الزَّكَوٰةِ، وَلَوْ كَانَ لِابْنِ آدَمَ وَادٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَانٍ، وَلَوْ كَانَ لَهُ وَادِيَانِ لَأَحَبَّ أَنْ يَكُونَ لَهُمَا ثَالِثاً (ثالثٌ ـ ص)، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، ثُمَّ يَتُوبُ اللهُ عَلَى مَنْ تَاب.
>
> "We have indeed sent down wealth to establish prayer and give alms; however, if the son of Adam had a valley [full] of [wealth] he would like to have a second, and if he had two valleys he would like to have a third, because nothing but earth will sate the stomach of the son of Adam—but God forgives whoever repents!"

Oh, well! Knowledge and truthfulness are not required of narrators—we had better not call them story-tellers—and they are not held accountable for the dreadful contradiction concerning what they claim to be part of the Qur'an. Nor are they asked about the difference between the eloquence and elevatedness of the Qur'an and the baseness of these passages; however, is it not right to ask them about the mistake in describing *al-dīn* (*masculine* noun: religion) as *mushrikah* (*feminine* active participle: polytheistic)? And in the case of

الْحَنِيفِيَّةُ الْمُسْلِمَة

is it *al-dīn* or *al-ḥanīfiyyah* that is being described as *Muslimah*?! And what does

إِنَّ ذَاتَ الدِّين

mean? And in

إِنَّا أَنْزَلْنَا الْمَالَ لِإِقَامِ الصَّلَوة

what does it mean for money to be sent down? And why is it needed to establish prayer?

Keep these statements in mind and then remember that in volume 6 of *Musnad*, Aḥmad narrates from Masrūq, who said:

> I asked 'Āyishe: "Did God's Messenger say anything when he arrived home?"
>
> 'Āyishe said:
>
> > Whenever he arrived home he would say the proverb:
> >
> > لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى وَادِيًا ثَالِثًا، وَلَا يَمْلَأُ فَمَهُ إِلَّا التُّرَابُ، وَمَا جَعَلْنَا الْمَالَ إِلَّا لِإِقَامِ الصَّلَوةِ وَإِيتَاءِ الزَّكَوةِ، وَيَتُوبُ اللهُ عَلَى مَنْ تَاب.
> >
> > "Even if the son of Adam had two valleys of money he would desire a third one, for nothing but earth fills up the stomach of the son of Adam—and We have only made money to establish prayer and give alms, and God forgives whoever repents."

And in volume 6, via his chains, he narrates that Jābir said:

> God's Messenger said:
>
> لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَتَمَنَّى وَادِيَيْنِ، وَلَوْ أَنَّ لَهُ وَادِيَيْنِ لَتَمَنَّى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَاب.
>
> "If the son of Adam had a valley of money, he would wish for two valleys, and if he had two valleys, he would wish for a third one; nothing but earth fills up the stomach of the son of Adam."

And via his chain he narrates that Jābir was asked:

هَلْ قَالَ رَسُولُ اللهِ: لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ نَخْلٍ تَمَنَّى مِثْلَهُ حَتَّى يَتَمَنَّى أَوْدِيَةً، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ؟

"Did God's Messenger say: 'If the son of Adam had a valley full of the palms, he would wish for more like it until he had wished for several

valleys, because nothing but earth fills up the stomach of the son of Adam'?"

Do you consider it to be strange or impossible for a man to own a valley full of money or of palms? Is there not in every generation someone who owns a valley full or more?!

So how can it be correct to say:

لوكان لابن آدم

or

لوأن لابن آدم

because *law*

لو

(if) is only used for pure hypotheticals, i.e. for things that cannot happen. I wonder who narrated these hadiths?! Were they not Arabs? Did they have no command of the Arabic language?! True, this objection does not apply to what is narrated from Ibn 'Abbās in Aḥmad's *Musnad*:

لَوْكَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَب

"If the son of Adam had two valleys full of gold..." or to the hadith Tirmidhī relates from Anas.

And similarly, it is not a sin to wish for a valley or two or even three, so why is it necessary to ask for forgiveness? Why, then is it appropriate to say:

وَيَتُوبُ اللهُ عَلَى مَنْ تَاب

"And God forgives whoever repents," at the end?

And if you want to understand the conflict and contradiction better, listen to what Ḥakīm has narrated in his *Mustadrak*:

> Abu Mūsā Ash'arī said:
>
> كُنَّا نَقْرَأُ سُورَةً نُشَبِّهُهَا بِالطُّولِ وَالشِّدَّةِ بِبَرَاءَةٍ فَأَنْسِيتُهَا غَيْرَ أَنِّي حَفِظْتُ مِنْهَا: لَوْكَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثاً، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَاب.
>
> "We used to recite a chapter similar in length and severity to *Barā'ah*, but I have forgotten it and only remember from it: 'If the son of Adam had two valleys full of money, he would desire a third one, because nothing but earth will sate the stomach of the son of Adam.'"

Al-Durr al-Manthūr says some people narrate it from Abu Mūsā. There is further contradiction in what [Suyūṭī] relates from Abu Mūsā in *al-Itqān*, that [Abu Mūsā] said:

نَزَلَتْ سُورَةٌ نَحْوَ بَرَآءَةٍ ثُمَّ رُفِعَتْ وَحُفِظَ مِنْهَا أَنَّ اللهَ سَيُؤَيِّدُ هَذَا الدِّينَ بِأَقْوَامٍ لَا خَلَاقَ لَهُمْ، وَلَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ لَتَمَنَّى...

"A chapter similar to *Barā'ah* was revealed but it was abrogated (*rufi'at*) and all that was remembered of it was that God would support this religion with people with no positive share [of the religion]. And if the son of Adam had two valleys he would wish for..."

And Tirmidhī narrates that Anas Ibn Mālik said:

قال: قال رسول الله صلى الله عليه وآله وسلم: لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَانٍ، وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ.

"God's Messenger said: 'If the son of Adam had a valley [full] of gold, he would like to have a second one, and nothing but earth fills up the mouth of the son of Adam. And God forgives whoever repents.'"

Now you can see that what is related by 'Āyishe, Jābir, Anas, and Ibn 'Abbās makes the valley hadith, a proverb said by the God's Messenger. Their thread therefore negates the claim that it is part of the Qur'an. However, he has attributed to the Prophet that to which the aforementioned objections can still be raised, so he cannot have said it, never mind the inconsistency that makes narration a laughing stock!

Their third insult to the Qur'an's holiness is what they relate from Zayd Ibn Thābit:

> We used to recite the verse on *rajm* (stoning):
>
> الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ
>
> "When an old man and old woman commit fornication definitively, stone both of them."

And a hadith related from Abu Dharr says that *Sūrat al-Aḥzāb* used to be as long as *Sūrat al-Baqarah*, or even longer, and that the verse on stoning used to be in it, or towards the end of it:

الشَّيْخُ وَالشَّيْخَةُ فَارْجُمُوهُمَا الْبَتَّةَ نَكَالًا مِنَ اللهِ وَاللهُ عَزِيزٌ حَكِيمٌ

"Definitively stone both the old man and old woman, as an exemplary punishment from God. God is Mighty, Wise."

And Sayyārī's hadith, from the Shi'a, from Abu 'Abdullāh [Imam Ṣādiq], adds:

بِمَاقَضَيَامِنَ الشَّهْوَة

"...for what they consummated of lust."

A hadith in *al-Muwaṭṭa'* and *Mustadrak* and from Musaddad and Ibn Sa'd, from Omar, says:

الشَّيْخُ وَالشَّيْخَةُ فَارْجُمُوهُمَا الْبَتَّة

"Definitively stone both the old man and the old woman."

Abu Umāmah Ibn Sahl's hadith says his aunt said:

> God's Messenger taught us to recite the verse on stoning:
>
> الشَّيْخُ وَالشَّيْخَةُ فَارْجُمُوهُمَا الْبَتَّةَ بِمَاقَضَيَامِنَ اللَّذَّة
>
> "Definitively stone both the old man and old woman for what of pleasure they have consummated."

Similar to that is a narration by Sa'd Ibn 'Abdullāh and Sulaymān Ibn Khālid—of the Shi'a—from Abu 'Abdullāh [Imam Ṣādiq]:

> It is very surprising! How can these narrators be content to believe that the glorious Qur'an could pass such a severe sentence on an old man and an old woman without stating the reason?! It just says if they satisfy lust, not on condition that it be adulterously so. Satisfying lust does not necessarily mean intercourse, and intercourse does not necessarily mean adultery. Suppose, however, that satisfying lust is a metonym for fornication, and moreover that it is adulterous. We still have to ask, why is the conjunction
>
> فَ
>
> used in
>
> فَارْجُمُوهُمَا!؟
>
> There is no express or implied conditional in the sentence to make this correct.
>
> In God's words, in *Sūrat al-Nūr*
>
> الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا
>
> *As for the fornicatress and the fornicator, strike each of them* (24:2), the predicate prefixed by the conjunction

فَ

is part of the statement, because the word strike

اجْلِدُوا

is like the apodosis to the attribute of fornication in the subject, and the fornication is like the condition. However, stoning cannot be the apodosis to being an old man or old woman, [old age] being the reason. Truly, the use of the conjunction

فَ

is totally wrong in the hadith.

And perhaps there is a slip in the hadith narrated by Sulaymān Ibn Khālid, in its being in the form of a question:

هَلْ يَقُولُونَ فِي الْقُرْآنِ رَجْمٌ؟

"Do they say there is stoning in the Qur'an?!"

How can there be contentment with the glorious Qur'an making this severe ruling exclusive to old men and women, even though it is the consensus of the entire nation that it applies to every male or female adulterer who has attained majority?! And how can it be unconditional when it is the consensus of the entire nation that it is conditional upon the fornication being adulterous; moreover, the unconditionality is compounded by the reason given—satisfying pleasure or lust—which applies both to adulterous and non-adulterous fornication!

So reflect on the contradiction, inconsistency, and irregularity you have heard in this laughable hadith! Add to this what *al-Muwaṭṭa'*, *al-Mustadrak*, Musaddad, and Ibn Sa'd say, i.e. that Omar, less than twenty days before his death, said about the so-called verse on stoning:

لَوْلَا أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ بْنُ الْخَطَّابِ فِي كِتَابِ اللهِ لَكَتَبْتُهَا: "الشَّيْخُ وَالشَّيْخَةُ فَارْجُمُوهُمَا الْبَتَّةَ"

"If it were not that people would say: 'Omar has interpolated in God's Book,' I would write it: 'Definitively stone both the old man and the old woman.'"

Ḥakīm, as well as Ibn Jarīr, narrates it; Ibn Jarīr considers it to be authentic that Omar said: "When it was revealed, I went to God's Messenger and asked: 'Shall I write it down?'" The version in *Kanz al-'Ummāl* says: "Write it down for me!" as if the Prophet was unwilling to do so. Omar has said: "Do you not see that if an

old man fornicates, non-adulterously, he is flogged, and if a young man fornicates adulterously, he must be stoned?" So the narrators narrate that Omar said that God's Messenger did not want the verse to be written, and Omar stated the flaws in that. Astonishing!

In *al-Itqān*, Nisā'ī relates that Marwān said to Zayd Ibn Thābit:

أَلَا تَكْتُبُهَا فِي الْمُصْحَفِ؟

"Are you not writing it in the codex?"

قَالَ: أَلَا تَرَى أَنَّ الشَّابَّيْنِ الثَّيِّبَيْنِ يُرْجَمَانِ؟ وَقَدْ ذَكَرْنَا ذَلِكَ لِعُمَرَ فَقَالَ: أَنَا أَكْفِيكُمْ! فَقَالَ: يَا رَسُولَ اللهِ اكْتُبْ لِي آيَةَ الرَّجْمِ! قَالَ: لَا تَسْتَطِيعُ!

He said: "Do you not see that two young people with previous connubial experience (*al-thayyibayn*) who fornicate [with each other] are stoned? We mentioned it to Omar. He said: 'I can suffice you!' So he said: 'O God's Messenger, write down the verse on stoning for me!' [The Prophet] replied: 'You cannot.'"

So Zayd Ibn Thābit objects to it. And when [the narrators] saw the inconsistency between Omar's words:

اُكْتُبْهَا لِي

"Write it down for me," and the Prophet's reply:

لَا تَسْتَطِيع

"You cannot," they said:

Omar meant:

ائْذَنْ لِي بِكِتَابَتِهَا

"Let me write it down!"

It is as if they do not know that Omar was an Arab, and he would not have said:

اُكْتُبْهَا لِي

"Write it down for me," but meant

ائْذَنْ لِي بِكِتَابَتِهَا

"Let me write it down!" So they cannot give a good reason why the Prophet would say:

لَا تَسْتَطِيع

"You cannot"!

There is a hadith in *Kanz al-'Ummāl* [related] from Ibn al-Ḍurays from Omar:

I asked God's Messenger:

أَكْتُبُهَا يَا رَسُولَ اللهِ؟ قَالَ: لَا تَسْتَطِيعُ

"Shall I write it down, God's Messenger?" He replied: "You cannot!"

And Ibn al-Ḍurays narrates from Zayd Ibn Aslam that Omar delivered a sermon to the people and said:

لَا تَشُكُّوا فِي الرَّجْمِ! فَإِنَّهُ حَقٌّ وَلَقَدْ هَمَمْتُ أَنْ أَكْتُبَهُ فِي الْمُصْحَفِ، فَسَأَلْتُ أُبَيَّ بْنَ كَعْبٍ، فَقَالَ: أَلَيْسَ أَتَيْتَنِي وَأَنَا أَسْتَقْرِئُهَا رَسُولَ اللهِ، فَدَفَعْتَ فِي صَدْرِي وَقُلْتَ: كَيْفَ تَسْتَقْرِئُهُ آيَةَ الرَّجْمِ وَهُمْ يَتَسَافَدُونَ تَسَافُدَ الْحُمُرِ.

"Do not have any doubt about stoning! For, it is right. I intended writing it in the codex, so I asked Ubayy Ibn Ka'b, and he said: 'Was it not you who came to me when I was going to ask God's Messenger to recite it? You pushed me on the chest and said: "How can you ask him to recite the verse on stoning when they mount each other like donkeys?!"'"

This hadith says that Omar was not happy for anything to be revealed about stoning. I wish the narrators would explain the meaning of Ubayy's answer to Omar and the meaning of Omar's stopping Ubayy from asking God's Messenger to recite the verse on stoning!

Tirmidhī narrates from Musayyib quoting Omar as saying:

رَجَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ [وَآلِهِ] وَسَلَّمَ وَرَجَمَ أَبُو بَكْرٍ وَرَجَمْتُ، وَلَوْلَا أَنِّي أَكْرَهُ أَنْ أَزِيدَ فِي كِتَابِ اللهِ لَكَتَبْتُهُ فِي الْمُصْحَفِ!

"God's Messenger used to stone, Abu Bakr stoned, I stoned, and if I did not hate interpolating in God's Book, I would write it in the codex!"

As Omar says, his writing stoning in the codex would be interpolation in God's Book, which he would have hated to do.

Now compare these four hadiths and see what a serious crime the narrators have committed in accumulating so many hadiths! If you cast a glance at *Kanz al-'Ummāl*, volume 3, pages 90–91, you will be more aware of the irregularity and flaws!

And know that these hadiths are contradicted by a narration from Ali that when he gave lashes to Sharāḥah Hamdāniyyah on Thursday, and stoned her on Friday, he said:

أَجْلِدُهَا بِكِتَابِ اللهِ وَأَرْجُمُهَا بِسُنَّةِ رَسُولِهِ

"I am giving her lashes as per God's Book and stoning her as per His Messenger's tradition."

And this hadith is narrated by Aḥmad, Nisā'ī, Bukhārī, 'Abd al-Razzāq in *Jāmi'*, Ṭaḥāwī, Ḥakīm in *Mustadrak*, and some others. The Shi'a narrate it via an incomplete chain (*mursal*) from Ali Ibn Abi Ṭālib. Therefore, Ali bears witness that stoning is of the tradition of the Prophet and not from God's Book.

The fourth way in which they detract from the holiness of the Qur'an is through a hadith related in *al-Itqān* and *al-Durr al-Manthūr*, which says that Ṭabarānī, Bayhaqī, and Ibn Ḍurays relate that two further chapters are part of the Qur'an. In *al-Muḥāḍarāt*, Rāghib calls them the chapters for *qunūt*, and they attribute them to Ali's instruction, Omar's *qunūt* and Ibn 'Abbās's and Zayd Ibn Thābit's codices, and Ubayy's and Abu Mūsā's recitations.

The first is:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ.

"In the Name of God, the Most Compassionate, the Most Merciful: O God, surely we seek Your help and forgiveness. We glorify You and do not disbelieve in You. And we cast off and forsake whoever sins against You..."

We shall not tell this narrator that these words do not resemble the Qur'an's eloquence or thread. We can forgive him for not realizing it, but we do have to ask how can it be correct to say

يَفْجُرُكَ؟

How can

يَفْجُرُ

be transitive?

Further,

خَلَعَ

is linked to idols, so what does it mean? And what can correct this mistake?!

And the second one is:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. اللّٰهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ الْجَدَّ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ...

"In the Name of God, the Most Compassionate, the Most Merciful. O [our] Creator! You alone we worship, to You alone we pray and prostrate, and toward You we hasten and hurry. We hope for Your mercy and fear Your retribution; surely Your punishment will reach the unbelievers!"

We forgive the narrator of this hadith what we forgave the narrator of the previous one; but what does

الجد

mean? Does it mean greatness and self-sufficiency, or is it the opposite of jest, or is it just there to make it rhyme?! As you see, it is

نَخْشَى نِقْمَتَكَ

(we fear Your punishment) in 'Ubayd's hadith, and in 'Abdullāh's it is

نَخْشَى عَذَابَكَ

(we fear Your punishment)!

What is the point in using the word

ملحق

"will reach" (lit. reaching)? And what is the link and causal relation between a believer fearing God's punishment and God's punishment catching up with the disbelievers?! This is greater cause for believers not to fear God's punishment if it is the unbelievers whom it reaches.

The fifth way in which they detract from the holiness of the Qur'an is in the quote in *Faṣl al-Khiṭāb* from *Dabistān-i Madhāhib* that attributes to the Shi'a a claim that the burning of the codices caused the loss of Qur'anic chapters revealed about Ali's and the rest of the Household's merit, "including this chapter..."

Here he cites about twenty-five verses in rhyming phrases that [try to] piece together passages of the Qur'an in the style of its

verses, but listen to the errors in it, not to mention the poorness of its patchwork style!

An example of these errors is this:

واصطفى من الملائكة وجعل من المؤمنين اولئك في خلقه

"And He chose from the angels and appointed from the believers. Those are among His creation."

What did He choose from the angels? What did he appoint from the believers? What does "those are among His creation" mean?

Another example is:

مَثَلُ الَّذِينَ يُوفُونَ بِعَهْدِكَ إِنِّي جَزَيْتُهُمْ جَنَّاتِ النَّعِيمِ

"The similitude of those who keep your covenant, indeed I will reward them the gardens of bliss." I wish I knew what the similitude of those means!

And another error is:

وَلَقَدْ أَرْسَلْنَا مُوسَى وَهَرُونَ بِمَا اسْتُخْلِفَ فَبَغَوْا هَرُونَ فَصَبْرٌ جَمِيلٌ

"...and indeed We sent Moses and Aaron with what he had been made caliph of; but they desired Aaron. Yet patience is graceful."

What does this muttering mean?! And what is the meaning of

بِمَا اسْتُخْلِفَ

"with what he had been made caliph of?"[125] And what is the meaning of

فَبَغَوْا هَرُونَ

"but they desired Aaron"?[126] And what is the third person plural subject of

بَغَوْا؟

And who is being told that patience is graceful?

Another example is:

وَلَقَدْ آتَيْنَا بِكَ الْحُكْمَ كَالَّذِي مِنْ قَبْلِكَ مِنَ الْمُرْسَلِينَ وَجَعَلْنَا لَكَ مِنْهُمْ وَصِيًّا لَعَلَّهُمْ يَرْجِعُونَ

"And indeed we gave wisdom through you, like those of the envoys before you, and from among them We assigned a successor for you so that they might return."

So what is the meaning of

آتَيْنَاهُ الْحُكْمَ

"we gave wisdom through you"?[127] To whom does the pronoun refer, in

مِنْهُمْ

"from among them" and in

لَعَلَّهُمْ

"so that they might"? Is the noun to which it refers in the poet's heart? Why is it linked to

لَعَلَّهُمْ يَرْجِعُونَ

"so that they might return"?

Another example is:

وَإِنَّ عَلِيًّا قَانِتٌ فِي اللَّيْلِ سَاجِدٌ يَحْذَرُ الْآخِرَةَ وَيَرْجُو ثَوَابَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ ظَلَمُوا وَهُمْ بِعَذَابِي يَعْلَمُونَ.

"...and indeed Ali supplicates [in prayer] (*qānit*) and prostrates at night, fearing the Hereafter and hoping to receive the reward of his Lord. Say: 'Are those who oppress equal, even though they know My punishment?'"

Now tell me what is the place of

هَلْ يَسْتَوِي الَّذِينَ ظَلَمُوا

"Are those who oppress equal..." here?! And what is its relation to

وَهُمْ بِعَذَابِي يَعْلَمُونَ

"even though they know My punishment"? It seems that the compiler had in his mind to join the eighth and ninth verses[128] of the *Sūrat al-Zumar*, towards the end of which is:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Are those who know equal to those who do not know? (39:9). Then this compiler has tried to make one sentence out of two, inexpertly saying at the end of his patchwork: "Are those who oppress equal?" He could not understand that the rhetorical question posed in those two verses refers to mankind in general:

الَّذِي جَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ

who sets up equals to God to mislead away from His path, and to whoever

قَانِتٌ آنَاءَ اللَّيْلِ... يَرْجُو رَحْمَةَ رَبِّهِ

supplicates in the watches of the night...expecting the mercy of his Lord and these two categories are definitely not equal—those who know are not equal to those who do not know.

This is just some of what can be said about this mockery!

The author of *Faṣl al-Khiṭāb* was indefatigable in his pursuit of irregular hadiths, and what he quotes from *Dabistān-i Madhāhib* is just the kind of lost sheep he was looking for. Nevertheless, he still says that he could not find any trace of it in Shi'a books. It is strange how the author of *Dabistān-i Madhāhib* attributes this to the Shi'a! In which of their books did he find it?! Is this the way to quote in books? Actually, it is not surprising:

شِنشِنَةٌ أَعرِفُهَا مِن أَخزَم.[129]

"A disposition I know from Akhzam."

How much they have falsely attributed to the Shi'a, in books such as *al-Milal wa al-Niḥal* by Shahristānī, *Muqaddimah* by Ibn Khaldūn, and others written more recently; God help us!

Here, Ayatollah Balāghī begins a section titled:

قَولُ الإمامِيَّةِ بِعَدَمِ النُّقصانِ فِي القُرآن

(The Imāmiyyah's statement saying that there is no omission from the Qur'an), and after quoting the Shi'a scholars one by one, such as Shaykh Ṣadūq in *al-I'tiqādāt*, Shaykh Mufīd in *Awā'il al-Maqālāt*, Sayyid Murtaḍā, Shaykh Ṭūsī, Shaykh Ṭabrisī, and Shaykh Kāshif al-Ghiṭā', he says:

It is said by Qāḍī Nūrullāh in his book *Maṣā'ib al-Nawāṣib*:

> The claim attributed to all Imāmiyyah Shi'a that the Qur'an has been altered is not made by the majority of the Imāmiyyah, but rather just a small group considered among [the Shi'a] to be unreliable:
>
> شِرذِمَةٌ قَلِيلَةٌ مِنهُم لَا اعتِدادَ بِهِم فِيمَا بَينَهُم

And it is narrated from Shaykh Bahā' ī who said:

> And they also disagree over whether there has been any interpolation in or omission from the Qur'an, but the truth is that the Great Qur'an is protected against any such interpolation or omission. Proof of this is [God] Almighty's words:

وَإِنَّا لَهُ لَحَافِظُونَ

and indeed We will preserve it (15:9).

That which is commonly said among people that the Master of the Faithful, Ali's, name has been removed from the Qur'an in certain places, such as in God's words:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ فِي عَلِيٍّ

O Messenger! Deliver what has been revealed to you [about Ali], is not considered reliable by Shi'a scholars.

And Muqaddas Baghdadi says in *Sharḥ al-Wāfiyah*: "All that needs to be said is about omission, but the majority opinion among our co-religionists, to the point that it is claimed that there is a consensus, is that there has not been any omission from the Qur'an either."

[Shaykh Bahā'ī] also says that Shaykh Ali Ibn 'Abd al-'Ālī wrote a separate book denying any omission [from the Qur'an]. He quotes Ṣadūq's aforementioned statement, weighs it against hadiths that say that there is omission, and concludes that any hadiths contrary to proof from the Book and indubitable traditions must be rejected unless a non-literal interpretation can be applied to them or they can be explained another way.

Let it be known that this contemporary hadith-compiler has tried in his book *Faṣl al-Khiṭāb* to inflate the numbers of hadiths with complete chains (*musnads*) by counting all the hadiths narrated from the Imams via incomplete chains (*mursals*) in books by 'Ayyāshī, Furāt, and so on. However, a painstaking researcher realizes that all these *mursals* are just taken from the *musnads*!

In summary the hadiths he cites cannot possibly be truthful; some of them differ such that they ultimately contradict each other and cancel each other out. This brief book cannot explain these last two kinds.

However the chains of many of these hadiths trace back to a small number of individuals, all of whom are categorized by scholars or narrators as weak narrators (*ḍa'īf al-ḥadīth*) and holders of corrupt beliefs (*fāsid al-madhhab*), and their hadiths are rejected, or they narrate confusedly (*muḍṭarib al-hadith*) or hold irregular beliefs (*muḍṭarib al-madhhab*), or their hadiths are notorious, are rejected, and relate from weak narrators, or the narrators are accused of being liars from whose exegesis I do not consider it permissible to narrate even a single hadith, i.e. the Wāqifites, Imam Riḍā's arch-enemies, who are extremist liars, or are weak narrators, not paid any attention to and not relied

upon, and are liars, or relate corruptly and are accused of extremism! Obviously it makes no difference how many of these there are.

Even if we do magnanimously give some weight to their hadiths, we have to consider these hadiths to be exegesis of the verses, or else interpretation or explanation of what their general meanings are indubitably known to be applicable to, as the clearest example of, or worthiest of the general ruling, or as what was specifically intended and designated within the general meaning at the time of revelation, or as that to which the revelation pertained (*al-mawrid li al-nuzūl*) or as what was intended by ambiguous wording.

On the basis of one of the last three explanations, what the hadiths say can be construed as revelation brought down by Gabriel, as testified to by reconciling the hadiths; similarly the corruption referred to in the hadiths refers to perversion of the meaning. An example of this is Abu Ja'far's [Imam Bāqir's] correspondence to Sa'd al-Khayr, as per *Rawḍat al-Kāfī*, which says:

وَكَانَ مِنْ نَبْذِهِمُ الْكِتَابَ أَنْ أَقَامُوا حُرُوفَهُ وَحَرَّفُوا حُدُودَه.

"And part of their throwing away the Book was establishing its letters and perverting its meanings (*ḥudūdah*)!"

Similarly the content of the hadith could be construed as being part of the Master of the Faithful's, or Ibn Mas'ūd's, codex, and assumed to be exegesis or interpretation.

An example is what the Master of the Faithful said to the heretic according to *Nahj al-Balāghah* and other sources:

وَلَقَدْ جِئْتُهُمْ بِالْكِتَابِ كَمَلًا مُشْتَمِلًا عَلَى التَّنْزِيلِ وَالتَّأْوِيل.[130]

"...and certainly I brought the complete Book to them comprising what was revealed and the interpretation."

A further example of the above is that the contemporary hadith-compiler cites four hadiths concerning *Sūrat al-Ma'ārij* that say that the words

بِوَلَايَةِ عَلِي

"about Ali's appointment as Master" were recorded in Fatimah's Codex (*Muṣḥaf*); and indeed they are in Fatimah's Codex. Obviously Fatimah's Codex was a book that explained the secrets of knowledge. That much is clear from many hadiths in *Uṣūl al-Kāfī* in the chapter on the book (*ṣaḥīfah*), codex (*Muṣḥaf*), and all-inclusive (*jāmi'ah*)

collection; concerning [her codex], Imam Ṣādiq said according to the authentic (*ṣaḥīḥ*) or good (*ḥasan*) hadiths:

مَافِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ

"There is not a single letter of your Qur'an in it,"

and

مَا أَزْعُمُ أَنَّ فِيهِ قُرْآنًا[131]

"I do not claim that there is any Qur'an in it."

Another of those hadiths is one in *al-Kāfī*, in the chapter titled "The Imams are witnesses to the people," in the authentic narration by Burayd from Abu Ja'far [Imam Muhammad Bāqir], and his narration from Abu 'Abdullāh [Imam Ja'far Ṣādiq], [both Imams] saying with regard to God Almighty's words:

وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And thus We made you a moderate nation... (2:143)[132]

نَحْنُ الْأُمَّةُ الْوُسْطَى

"We are the most moderate nation." [Majlisī's] commentary on *al-Kāfī* says quoting the Master of the Faithful:

وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ[133]

"...and we are those about whom God says: *And thus We made you a moderate nation* (2:143)."

Thus, what both Nu'mān's (Nu'mānī's) and Sa'd's exegeses relate via incomplete (*mursalan*) chains, i.e. that the verse is

أَئِمَّةً وَسَطًا

"moderate Imams," must be interpreted as exegesis; the corruption that occurred was perversion of meaning.

Further, there is in *al-Kāfī* in the chapter titled "The Imams are the guides," a hadith narrated from Fuḍayl saying:

I asked Abu 'Abdullāh [Imam Ṣādiq] about God Almighty's words:

وَلِكُلِّ قَوْمٍ هَادٍ

and every nation has a guide (13:7); he answered:

كُلُّ إِمَامٍ هُوَ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ.[134]

"Every Imam is a Guide for the generation he is in."

Burayd's narration from Abu Ja'far Imam Muhammad Bāqir says about God Almighty's words:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are just a warner and every nation has a guide (13:7) [the Imam] said:

رَسُولُ اللهِ صلى الله عليه و آله وسلم الْمُنْذِرُ، وَلِكُلِّ زَمَانٍ مِنَّا هَادٍ يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ النَّبِيُّ صلى الله عليه و آله وسلم. وَالْهُدَاةُ مِنْ بَعْدِهِ عَلِيٌّ عليه السلام ثُمَّ الأَوْصِيَاءُ وَاحِداً بَعْدَ وَاحِدٍ.[135]

"God's Messenger is the warner and every time of ours has a guide to lead [people] toward that which the Prophet has brought. And the guides after him are Ali, then the Executors, one after the other."

Similarly Abu Baṣīr narrates from Abu 'Abdullāh [Imam Ṣādiq] and 'Abd al-Raḥīm Qaṣīr narrates from Abu Ja'far [Imam Bāqir]:

رَسُولُ اللهِ صلى الله عليه و آله وسلم الْمُنْذِرُ وَعَلِيٌّ الْهَادِي.[136]

"God's Messenger is the warner and Ali is the guide."

A series of hadiths with the same meaning are related by the Sunnis (*al-jumhūr*) via full chains (*musnadah*) from Abu Hurayrah, Abu Barzah, Ibn 'Abbās, and via the Master of the Faithful, Ali; Ḥakīm considers them to be authentic in his *Mustadrak*.

Now that you know, does it please you that *Faṣl al-Khiṭāb* resorts in its piecing together and widespread quotation from later exegeses, as well as from Dāmād's marginal notes on *al-Qabasāt*, to saying:

Many are the hadiths by us, and by them [the Sunnis], saying that it was revealed as:

إِنَّمَا أَنْتَ مُنْذِرُ الْعِبَادِ وَعَلِيٌّ لِكُلِّ قَوْمٍ هَادٍ.

"You are just the warner of the servants and Ali is a guide for every nation"?

This is a poem recited by panegyrists; no one who knows the Arab language would allow it to be attributed to himself. And I do not think you will find narrated via the Shi'a and Sunnis anything else but the first version, and that is not what he related! So consider it!

A further example is related in *al-Kāfi* from Abu Ḥamzah from Abu Ja'far [Imam Bāqir]:

> Regarding God Almighty's words:
>
> رَبَّنَا مَا كُنَّا مُشْرِكِينَ
>
> *Our Lord, we never attributed any partner* (6:23): they mean to Ali's guardianship.

This hadith is explicitly exegetical. Hence, because of its clarity, it overrules the two weak hadiths related from Abu Baṣīr that say that

بِوَلَايَةِ عَلِي

"to Ali's guardianship" has been deleted from the verse.

The same principle as applied to Abu Ḥamzah's hadith applies to similar cases.

Another example that Omar Ibn Ḥanẓalah relates from Abu 'Abdullāh [Imam Ṣādiq], regarding God Almighty's words in *Sūrat al-Baqarah*:

مَتَاعاً إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

providing for a year, without turning them out (2:240): "Turned out (*mukhrajāt*)."

Now I only have this to tell you: the addition of the word *mukhrajāt* by the Holy Imam is only to explain the word *ikhrāj*. It does not mean there is any omission in the Qur'an. However, *Faṣl al-Khiṭāb* uses it to try to prove that there is omission from the Qur'an, so beware!

Another is a hadith, authentically narrated from Muhammad Ibn Muslim from Abu 'Abdullāh [Imam Ṣādiq], which is in *al-Kāfi*, at the beginning of the chapter on [the consequences of] withholding *zakāt*, and says:

> Then [the Imam] stated:
>
> > These are God's Words, Mighty and Sublime is He:
> >
> > سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ
> >
> > *They will be collared with what they begrudge on the day of Resurrection* (3:180)
> >
> > يَعْنِي مَا بَخِلُوا بِهِ مِنَ الزَّكَوةِ
> >
> > meaning whatever *zakāt* they begrudged.

So this hadith is quasi-explicit in saying that the words

مِنَ الزَّكَوٰة

are the interpretation by the Imam, and are not part of [the text of] the Qur'an. Hence it overrules that which is related via an incomplete chain from Ibn Abi 'Umayr, from whoever stated it, from Abu 'Abdullāh [Imam Ṣādiq] regarding God's words, Mighty and Sublime is He:

سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ مِنَ الزَّكٰوةِ يَوْمَ الْقِيٰمَةِ

"They will be collared with whatever *zakāt* they had begrudged on the Day of Resurrection." It diverts[137] it (*wa ṣārifah lahā*) from being proof of any omission.

Further, there is a hadith authentically narrated from Abu Baṣīr, from Abu 'Abdullāh [Imam Ṣādiq], as cited in *al-Kāfī*, in the chapter on God's and His Messenger's designation of the Imams one after the other. Abu Baṣīr says in it:

> I told him that people say: "Why are Ali's and his children's names not mentioned in God's Book?" [The Imam] answered: "Tell them that prayer was revealed to God's Messenger but God did not tell them to pray three or four [*rak'ahs*], until it was God's Messenger who explained that to them."[138] He said the same about *zakāt* and *ḥajj*.

This hadith means that the Imam's approval confirmed what people say: that God did not mention Ali by name in the Qur'an. Mention of him by name was commentary (*tafsīr*) by the Holy Prophet in the hadith of "Whoever's Master I am...," and the hadith about the two weighty things (*hadith al-thaqalayn*).

A further illustration of this is what Kulaynī relates in *al-Kāfī*, shortly after the previous one and in the same chapter, from the meritorious ones (*al-fuḍalā'*),[139] from Abu Ja'far [Imam Bāqir], the narration by Ibn Jārūd, and the narration by Abu Daylam, from Abu 'Abdullāh [Imam Ṣādiq], which say that those two great Imams, in a context of debate unrestrained by dissimulation, recited God's words:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَه

O Messenger! Deliver what has been revealed to you from your Lord; and if you do not, then you have not delivered His message (5:67). When reciting the verse, the Imams did not insert

فِي عَلِي

"About Ali." This proves that everything transmitted here or elsewhere that mentions Ali by name is exegesis and explanation of the

intended meaning in the process of the revelation of the Qur'an, insofar as it is exegesis and explanation brought by Gabriel from God as revelation in the general sense, but not part of the Qur'an. As stated:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Nor does he speak out of [his] *desire; it is just revelation revealed* (53:3–4).

A further example is Muhammad Ibn Fuḍayl's hadith from the late (al-Māḍī) Abu al-Hasan [Imam Kāẓim] in the section of

اَلنُّكَتُ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ

(a point of the revelation about the guardianship) from Kāfi, who says:

> I asked:
>
> هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ؟
>
> *"This is who you used to deny!"* (83:17).[140] He said: "It means the Master of the Faithful." I asked: "As revealed?" (*Tanzīl?*). He answered: "Yes."[141]

Here, the Imam refers to Ali, the Mater of the Faithful, saying: "It means (*ya'nī*)," by way of exegesis and explanation of what the demonstrative pronoun refers to in God's word "this" (*hādhā*). The Imam's response "Yes" proves that the Imams also refer to the specifically intended meaning of the Qur'an, as revealed, as *tanzīl* (revelation).

So this and similar narrations cut off *Faṣl al-Khiṭāb's* attachments—the traditions about which you now have a general idea. The words of esteemed scholars also allude to what we have stated.

If it is said that this [last] narration and a number of the previous ones are weak, our response is that the majority of narrations mustered by the author of *Faṣl al-Khiṭāb* are just as weak or even weaker, as we alluded to in the description of their narrators. Moreover, the authentic traditions we quoted ought to suffice people with sense.

This is what that eminent scholar had to say about the uncorruptedness of the Qur'an. Note how comprehensively he addressed the matter and how firmly and properly he refuted all the objections. Moreover, he did not just defend Shi'a and prove their belief in the incorruptibility of the divine book; he also quoted narrations from important Sunni sources and refuted those too. They also detract from the holiness of God's word. The manner in which he accomplished [this refutation] was splendid, and I wish that the Shi'a of every age had at least one man like him. That is how a perspicacious, caring *mujtahid* and jurist should be, free from arbitrariness. Then all problems

would be solved thanks to the strength of his belief, knowledge, and understanding.

Lessons Two Hundred One to Two Hundred Ten

The Shi'a Were the First in All Academic Disciplines; the Books They Wrote

LESSONS TWO HUNDRED ONE TO TWO HUNDRED TEN

In the Name of God, the most Compassionate, the most Merciful

And blessing be upon Muhammad and his pure Household, and God's curse on his enemies from now until the Day of Resurrection! There is no power or strength except for the Lofty, Glorious God.

Wise God says in His Glorious Book:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. ن وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ، وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ. وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.

In the Name of God, the Compassionate, the Merciful.

Nūn. By the Pen, and what they inscribe, [that] *you, by the favor of your Lord, are not possessed! And surely you will have an everlasting reward. For indeed you possess a tremendous character* (68: 1–4).

Interpretation of the Verse ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

His Eminence, our great master, Ayatollah 'Allāmah Ṭabāṭabā'ī, may God hallow his spirit, says:

> The meaning of
>
> قَلَمٍ
>
> ("pen") is known [to all]. *Saṭr* or *saṭar*, as per *al-Mufradāt*, means a line written on a page, or trees planted in a row, or a group of people standing in a line. And the sentence
>
> وسَطَرَ فُلَانٌ كَذَا
>
> means: "He wrote it line after line."

God swears by the pen and whatever people write with the pen. It is apparent from the context that the intended meaning is pens generally and anything written with them, i.e. writing, because the pen and that which is written with it is one of greatest divine blessings to which man has been guided, to communicate continuously, writing down events that are out of sight, and meanings that are hidden in memories. And it is by means of writing that mankind can summon what is hidden from him by the passage of time or by distance. God has bestowed on man a favor by guiding him to [the pen] and [writing]. As He says:

خَلَقَ الاِنْسَانَ، عَلَّمَهُ الْبَيَان

He created mankind, and taught him articulated speech (55: 3–4).

And concerning the pen He states:

عَلَّمَ بِالْقَلَمِ، عَلَّمَ الاِنْسَانَ مَالَمْ يَعْلَم

Who taught by the pen, taught man what he did not know (96:4–5).

So the oath God swears by the pen and whatever is written with it is an oath by the blessing He has bestowed on man. And indeed God swears frequently in the Qur'an (*kalāmihi*) by much of His creation, insofar as it is a mercy and a blessing for His creatures, such as the sky, the earth, the sun, the moon, the night, and the day, and even the fig and the olive.

Some say that

مَا

(*whatever, that which*) in

وَمَايَسْطُرُونَ

(*and what they inscribe*), is a relative pronoun signifying a verbal noun (*mā maṣdariyyah*), meaning inscription.

It is said that

قَلَم

(*pen*) means "the supreme pen," which according to the hadith is the first thing that God created. And

وَمَايَسْطُرُونَ

(*and what they inscribe*) is what the memorizing and note-taking angels write down.

It is also considered to be possible that the plural in

يَسْطُرُونَ

is honorific as opposed to a true plural—however, the problem with this will be obvious to you (*wa huwa kamā tarā*). It could also mean that which is written on, i.e. the "Guarded Tablet." The pen and what they write could also mean those who have a pen and their writings! However all these are weak interpretations.

مَاأَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُون

You are not, by your Lord's blessing insane (68:2) is the complement of the oath. The second-person pronoun refers to the Prophet; and the preposition

بِ

in

بِنِعْمَةِ

denotes either causation or accompaniment, meaning: you are not a madman because of the blessing, or what with the blessing bestowed upon you by your Lord.

In the context, the blessing referred to in this verse is the blessing of Prophethood, because the guide of prophethood keeps the Prophet free of any mental impairment, so that the Divine Guidance needed in the system of human life can be established.

In any case, this verse refutes the allegation they made that the Prophet was insane; as the end of the chapter quotes them as saying:

وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

and they say, "He is indeed insane!" (68:51). God says:

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

and yours indeed will be an everlasting reward (68:3). The word

مَمْنُون

is from the word

مَنّ

meaning "cut." They say:

مَنَّهُ السَّيْرُ مَنًّا

"He stopped or weakened him from traveling." So the word

مَن

does not come from

مِنَّة

i.e., saying how great a favor is.

أجْر

means the reward with God for the Prophethood. This is to encourage the Prophet, telling him that there is an endless reward for bearing to be God's Messenger. It is not for nothing.

خُلُق

in

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

and indeed you possess a tremendous character (68:4), means mental disposition via which actions are easily performed. There are two kinds: virtue, which is commendable, such as chastity and courage, and vice,

which is reprehensible, such as gluttony and cowardice; however, when it is used without any qualification, it means a good disposition.

And 'Allāmah Ṭabāṭabā'ī says in the discussion on the [relevant] hadiths:

> In *Ma'āni al-Akhbār* [Ṣadūq] relates via his chain from Sufyān Ibn Sa'īd Thūrī from Imam Ja'far Ṣādiq, pertaining to the interpretation of the disjointed letters (*ḥurūf muqaṭṭa'ah*) in the Qur'an, that [the Imam] said:
>
> > The letter
> >
> > ن
> >
> > (*nūn*) stands for a river (*nahr*) in heaven. God, Mighty and Sublime is He, said: "Congeal!" and so it congealed, turning into ink. Then He said to the Pen: "Write!" So the Pen wrote on the Guarded Tablet everything that would be until the Day of Resurrection. And the ink is ink of light, the Pen is a pen of light, and the Tablet is a tablet of light!
>
> Sufyān said: "I then asked him: 'O God's Messenger's son! Explain to me properly about the Tablet, the Pen, and the ink, and teach me some of what God has taught you!'"
>
> [The Imam] stated:
>
> > O son of Sa'īd! If you were not worthy of the response, I would not answer you! Well,
> >
> > ن
> >
> > (*nūn*) is an angel that conveys to the pen, which is also an angel, and then the pen conveys to the Guarded Tablet, which is an angel, and the Guarded Tablet conveys to Raphael (Isrāfīl), and Raphael conveys to Michael, Michael conveys to Gabriel, and then Gabriel conveys to the prophets and messengers.
>
> The narrator of the hadith, Sufyān, says: "and then the Holiness stated: 'O Sufyān, leave, because I cannot safeguard you (from the tyrannical government)!'"[142]

It is clear from our Master's words that the word "pen" refers to all kinds of pens, and *masṭūr* refers to all kinds of writing, not any specific pen or writing.

Now, first of all we know that God swore by the Pen and what they wrote, and secondly that the complement of the oath—what the oath was made to attest to, affirm, and confirm—is the soundness of the Prophet's mind, the blessing of his Prophethood, his everlasting

reward, and his tremendous character and noble ethics; therefore, the pen and the written word, whatever they are and however they are achieved, are of tremendous importance and great value. Here, God wants to confirm, by these two important things, the statuses, levels, and eternal, everlasting blessing for his Prophet. Hence we see that God has attached great importance to the pen and the written word generally in this verse.

All this knowledge is only easily available thanks to the pen and the written word. Were it not for [the pen and the written word], our world would be hostage to pitch darkness, ignorance, and metaphorical blindness, and drown in frightening, destructive waves, dark depths, and dredging storms.

If we consider carefully all the current knowledge recorded in books and kept on the shelves of libraries all over the world, and then compare how it would be if they did not exist, with how it is because of their existence, we realize what a great gift it is. Praise be to God alone, because He created man, and graced him with the faculty of knowledge via the pen and the written word, and made spiritual knowledge and the [earlier] Divine Books, the glorious Qur'an, *Nahj al-Balāghah*, *al-Ṣaḥīfah al-Sajjādiyyah*, and the jurisprudential, exegetical, philosophical, and mystical books, along with the natural sciences all on the way to perfection, the introduction to which is via the pen and the written word, on the road to man's perfection, lifting him up from the lowest of the low to the highest position of the angels—to the position of

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ[143]

those who believe and do good deeds. For them there will be an everlasting reward (95:6), so thanks and more thanks to Him!

In our previous discussion we learned that the first book written in Islam was Ali Ibn Abi Ṭālib's codex. It was complete, containing all the reasons for revelation, the background to the verses, the chapters and verses arranged in the order in which they were revealed, explanation of all the abrogating and abrogated verses, the absolute and conditional, allegorical interpretation (*ta'wīl*) and exegesis, and many other subjects. This is the codex about which Ibn Sīrīn says: "If you could find that codex all knowledge would be in it." It is called by different names in the history, hadith, and the exegetical books: *Muṣḥaf Ali*, *Ṣaḥīfat Ali*, *al-Jāmi'ah*, *Kitāb Ali*, and *al-Ṣaḥīfah al-'Atīqah*.

The jurisprudent to the Household, Ḥājj Āqā Husayn Ṭabāṭabā'ī Burūjirdī, may God be pleased with him, says about it in the innovative preface to his invaluable book, *Jāmi' Aḥādīth al-Shī'ah fī Aḥkām al-*

Sharī'ah, setting out hadiths concerning the Household's knowledge and the narrations about their status:

> "...and what is indubitably narrated by the Sunnis and Shi'a that the Imams know the religious laws...including narrations that say that their hadith is the Prophet's hadith, and they have *al-Ṣaḥīfat al-Jāmi'ah*, which was dictated by the Holy Prophet and written by Ali."[144]

Blessed Majlisī, may God be pleased with him, the ancestor of my paternal grandmother, cites in full the hadiths on this matter in *Biḥār al-Anwār*, and sometimes explains and comments on them in his style. It is apparent from what he says that, apart from *al-Jāmi'ah*, the Household have other books such as *al-Jafr*, *Muṣḥaf Fatimah*, *Masā'il al-Diyāt* (which was hung from the cord of the Master of the Faithful's sword), and Fatimah's tablet (*lawḥ*). In what follows, through God's power and strength, we are going to explain them one by one, in detail.

1. *al-Jāmi'ah*

Some Hadiths Concerning *al-Jāmi'ah*

There are a great many hadiths about this book, how it was written and its contents. In *Biḥār al-Anwār* we read twenty-two hadiths on its length alone, which is said to be seventy arms' lengths (*dhirā'*),[145] apart from the narrations that discuss its particulars generally, but do not refer to seventy arms' lengths. Blessed Majlisī cites these hadiths from the reliable books such as *al-Ikhtiṣāṣ*, *al-Irshād*, *al-Iḥtijāj*, *al-Amālī*, and particularly *Baṣā'ir al-Darajāt*.

Al-Irshād by Mufid and *al-Iḥtijāj* by Shaykh Ṭabarsī say that Imam Ṣādiq would always say:

عِلْمُنَا غَابِرٌ، وَمَزْبُورٌ، وَنَكْتٌ فِي الْقُلُوبِ، وَنَقْرٌ فِي الْاسْمَاعِ، وَإِنَّ عِنْدَنَا الْجَفْرَ الْاَحْمَرَ وَالْجَفْرَ الْاَبْيَضَ، وَمُصْحَفَ فَاطِمَةَ عليها سلام، وَعِنْدَنَا الْجَامِعَةُ فِيهَا جَمِيعُ مَا تَحْتَاجُ النَّاسُ إِلَيْهِ.

> "Our knowledge is *ghābir*, *mazbūr*, scratching in our hearts, and pecking in our ears. We have the red *Jafr* and the white one and Fatimah's Codex (*Muṣḥaf*). And we have the *Jāmi'ah*, which contains everything mankind will ever need."

And when [the Imam] was asked to explain this statement, he said:

،وأمّا فهو الإلهام أمّا الغابر فالعلم بما يكون، وأمّا المزبور فالعلم بما كان، وأمّا النكت في القلوب
.وأمّا الجفر أشخاصهم ولا نري كلامهم نسمع السلام عليهم الملائكة فحديث الاسماع النقر في
يخرج حتّي يقوم قائمنا. ولن وسلم و آله عليه الله صلّي الله رسول سلاح الاحمر فوعاء فيه
أهل البيت. وأمّا الجفر الابيض فوعاء فيه توراة موسي وانجيل عيسي وزبور داود وكتب الله
الأولي وأمّا مُصْحَفُ فَاطِمَةَ عليها سلام فَفِيهِ مَا يَكُونُ مِنْ حَادِثٍ وَأَسْمَاءُ مَنْ يَمْلِكُ إِلَى أَنْ تَقُومَ
السَّاعَةُ.

وَأَمَّا الْجَامِعَةُ فَهُوَ كِتَابٌ طُولُهُ سَبْعُونَ ذِرَاعاً إِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله مِنْ فَلْقِ فِيهِ وَخَطُّ
عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام بِيَدِهِ، فِيهِ وَاللهِ جَمِيعُ مَا تَحْتَاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى أَنَّ فِيهِ
أَرْشَ الْخَدْشِ وَالْجَلْدَةِ وَنِصْفِ الْجَلْدَةِ.[146]

As for the *ghābir*, it is the knowledge of what will be. As for the *mazbūr*, it is knowledge of what was. As for scratching in our hearts, it is inspiration. As for the pecking in our ears, it is the angels' words. We hear what they say but do not see their forms. As for the red *jafr*, it is the chest (*wi'ā'*) in which God's Messenger's weapon is kept. It will not come out until our—the Household's—Riser rises up. As for the white *jafr*, it is the chest in which Moses's Torah, Jesus's Gospel, David's Psalms, and God's earliest Scriptures are kept.

As for Fatimah's Codex, it contains all the events that will occur and the names of everyone who will govern until the Hour comes.

As for the *Jāmi'ah* it is a book seventy arms' lengths, dictated by God's Messenger opening his mouth and Ali Ibn Abi Ṭālib's handwriting. By God, it contains everything people will need, until the Day of Resurrection; it even contains the damages payable for the slightest scratch on one's skin and for a lash or even half a lash.

Baṣā'ir al-Darajāt relates from Muhammad Ibn 'Abd al-Ḥamīd, from Yūnus Ibn Ya'qūb, from Manṣūr Ibn Ḥāzim, from Abu 'Abdullāh that [Manṣūr] said:

"I said: 'People say that you have you have a scroll (*Ṣaḥīfah*) the length of which is seventy arms' lengths, on which is everything the people will need, and that this is knowledge.'"

Abu 'Abdullāh [Imam Ṣādiq] replied:

لَيْسَ هَذَا هُوَ الْعِلْمَ، إِنَّمَا هُوَ أَثَرٌ عَنْ رَسُولِ اللهِ صلى الله عليه و آله إِنَّ الْعِلْمَ الَّذِي يَحْدُثُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ.[147]

"This is not knowledge. It is an inheritance from God's Messenger; [true] knowledge is what is new every day and night."

Baṣā'ir al-Darajāt also relates from Ibrahim Ibn Hāshim, from Barqī, from Ibn Sinān, or someone else, from Bishr, from Ḥamrān Ibn A'yan, [who] said:

I asked Abu 'Abdullāh [Imam Ṣādiq]: "Do you have the Torah, Gospel, Psalms, and everything that was in the first Books, Moses's and Abraham's books?"

He answered: "Yes!"

I said:

إِنَّ هَذَا لَهُوَ الْعِلْمُ الْاَكْبَرُ

"It is indeed the greatest knowledge."

[The Imam] stated:

يَا حُمْرَانُ! لَوْ لَمْ يَكُنْ غَيْرُ مَا كَانَ، وَلَكِنْ مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ عِلْمُهُ عِنْدَنَا أَعْظَمُ.[148]

"O Ḥamrān! If we did not have any other knowledge; however, we have knowledge of everything that happens during the night and day [and it is] greater."

'Allāmah Majlisī's Comment on the Imams' Greatest Knowledge

Now to explain the hadith, and to counter any objection that may be raised to it, Majlisī says:

Commentary:

لَوْ لَمْ يَكُنْ

means if we did not have any other knowledge apart from what our predecessors had, the aforementioned would be the greatest knowledge. However, the new knowledge we constantly receive is greater.

Then he says:

"I say there is a strong objection here, that is, many hadiths say that our Prophet knew everything that was and would be, and all the religious

codes (Shari'as) and laws, and then taught all this to Ali. Ali taught Imam Hasan, so what was left to refresh at night and during the day!"

There are a number of possible answers to this question:

One: Knowledge does not come from hearing, reading, and memorizing books. That is just imitation. Knowledge is what is effused by God Exalted onto the hearts of believers, day after day and hour after hour, by which truths are revealed, souls are assured, chests are eased, and hearts are enlightened.

In short: all that confirms and corroborates what was previously known causing an increase in belief, certainty, dignity, and nobility, through the effusion of knowledge unto them without the envoys as intermediary.

Two: The details of what they generally previously effuse unto them; even they could deduce the details from the principles and substances of knowledge they already have.

Three: It is based on revision (*badā'*). Because whatever they previously knew was subject to revision and change, so if they are inspirationally instructed about what has changed thereof, after it is effused unto the spirits of the previous Proofs (*Ḥujaj*), or what they knew is confirmed as inevitable and unchangeable, that is the strongest and noblest of their knowledge.

Four: Most likely, in my opinion, the Imams increase in infinite knowledge of God on the ascent towards perfection in both lives, prior to the bodily life and after the worldly death, and again after their death, because there is no limit to knowledge of and nearness to God. This is apparent from many hadiths.

And it is clear that if they learn something at the beginning of their Imamate, they do not stop at that level of knowledge; rather through increased closeness and obedience, they increase in knowledge, wisdom, and experiential knowledge of God. How could that not happen to them if it happens to all the other creatures in spite of their lack of receptivity (*qābiliyyah*) and preparedness (*isti'dād*)?! [The Imams] are far more deserving.

Perhaps this is one of the reasons why they seek forgiveness and repent seventy or more times a day, because every time they increase a level in experiential knowledge they consider themselves to have been deficient at the previous level, and accordingly seek forgiveness from and repent to God.

These are all the possible solutions to this problem that I can think of. I ask God's forgiveness for saying or doing anything displeasing to Him.

I think that this is a very good solution. However, my blessed great-grandfather believed that the life prior and subsequent to this world are temporally prior and subsequent to this world, and he assumed that the Imams can have unlimited levels of experiential knowledge. They pre- and post-date the rest of creation in the sense of sempiternity, and the beginning was and the ending will be via them—according to hadiths. However, all those levels [of experiential knowledge] occur in this material, natural world according to the substantial movement of the soul, beginning bodily, but remaining eternally as spirit. The blessed verse says:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ

Then We produced him as another creation (23:14), and eternity *a parte ante* and eternity *a parte post* at the ends of this chain on the ascents and ladders are latitudinal, not longitudinal. It does not contradict the content of these ascensions in this life, bodily in origin. May God thank him for his effort and reward him greatly!

The Hadiths in *Baṣā'ir al-Darajāt* Regarding the *Jāmi'ah*

Moreover in *Baṣā'ir al-Darajāt*, it is narrated from 'Abdullāh Ibn Ja'far, from Muhammad Ibn 'Īsā, from Ismā'īl Ibn Sahl, from Ibrahim Ibn 'Abd al-Ḥamīd, from Sulaymān, from Abu 'Abdullāh [Imam Ṣādiq, who] said:

إِنَّ فِي صَحِيفَةٍ مِنَ الْحُدُودِ ثُلُثَ جَلْدَةٍ؛ مَنْ تَعَدَّى ذَلِكَ كَانَ عَلَيْهِ حَدُّ جَلْدَةٍ.[149]

> "There is on a scroll (*Ṣaḥīfah*) a punishment (*min al-ḥudūd*) of a third of a lash; whoever transgresses it, must be punished with one lash."

Also in *Baṣā'ir al-Darajāt*, it is narrated from Hasan Ibn Ali Ibn Nu'mān, from his father, Ali Ibn Nu'mān, from Bakr Ibn Karb, who said:

> We were in the presence of Abu 'Abdullāh [Imam Ṣādiq] and we heard him say:

أَمَا وَاللهِ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى النَّاسِ، وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا. إِنَّ عِنْدَنَا الصَّحِيفَةَ سَبْعُونَ ذِرَاعاً بِخَطِّ عَلِيٍّ عليه السلام وَإِمْلَاءِ رَسُولِ اللهِ ـ صَلَّى اللهُ عَلَيْهِمَا وَعَلَى أَوْلَادِهِمَا ـ، فِيهَا مِنْ كُلِّ حَلَالٍ وَحَرَامٍ. إِنَّكُمْ لَتَأْتُونَنَا فَتَدْخُلُونَ عَلَيْنَا فَنَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ.[150]

"Lo, by God, we have something that makes us have no need for anyone, but everybody needs us. We have the scroll (*ṣaḥīfah*), seventy arms' lengths (*dhirā'*), in Ali's handwriting and dictated by God's Messenger, may God bless them and their descendants. There is on it something about everything that is lawful and unlawful. You will come to us and visit us, and we will know the best of you from the worst of you!"

Baṣā'ir says that the scroll (*Ṣaḥīfah*) is in a width of hide like the thigh of a stud camel. On it is everything everyone will ever need. There is not a single matter that is not on it, even the damages payable for a scratch.

Majlisī explains that

أديم

means leather or red leather or tanned leather and

فَلِج

means a two-humped camel brought from Sindh as a stud.[151]

Similarly *Baṣā'ir al-Darajāt* relates from Ya'qūb Ibn Yazīd, from Ibn Abi 'Umayr, from Ibrahim Ibn 'Abd al-Ḥamīd and Abu al-Maghrā, from Ḥamrān Ibn A'yan, from Abu Ja'far [Imam Bāqir, who said:]

أَشَارَ إِلَى بَيْتٍ كَبِيرٍ وَقَالَ: يَا حُمْرَانُ! إِنَّ فِي هَذَا الْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً بِخَطِّ عَلِيٍّ عليه السلام وَإِمْلَاءِ رَسُولِ اللهِ صلى الله عليه و آله. لَوْ وَلِيَنَا النَّاسَ لَحَكَمْنَا بِمَا أَنْزَلَ اللهُ لَمْ نَعْدُ مَا فِي هَذِهِ الصَّحِيفَةِ.[152]

He pointed to a big room (*bayt*) and said:

"O Ḥamrān! In this room, there is a scroll (*ṣaḥīfah*) seventy arms' lengths (*dhirā'*), in Ali's handwriting and dictated by God's Messenger. If we were in charge of the people, we would rule by what God has revealed without transgressing this scroll (*ṣaḥīfah*)."

Similarly, *Baṣā'ir* relates from Aḥmad Ibn Muhammad, from al-Ahwāzī, from Fuḍālah, from al-Qāsim Ibn Burayd, from Muhammad Ibn Muslim, who said that Abu Ja'far [Imam Bāqir] said:

إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كُتُبِ عَلِيٍّ عليه السلام طُولُهَا سَبْعُونَ ذِرَاعاً. فَنَحْنُ نَتَّبِعُ مَا فِيهَا لَا نَعْدُوهَا.
وَسَأَلْتُهُ عَنْ مِيرَاثِ الْعِلْمِ مَا بَلَغَ؟! أَجَوَامِعُ هُوَ مِنَ الْعِلْمِ أَمْ فِيهِ تَفْسِيرُ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي تَتَكَلَّمُ فِيهِ النَّاسُ مِثْلِ الطَّلَاقِ وَالْفَرَائِضِ؟!

فَقَالَ: إِنَّ عَلِيًّا عليه السلام كَتَبَ الْعِلْمَ كُلَّهُ الْقَضَاءَ وَالْفَرَائِضَ. فَلَوْ ظَهَرَ أَمْرُنَا لَمْ يَكُنْ شَيْءٌ إِلَّا فِيهِ سُنَّةٌ تُمْضِيهَا.[153]

"We have a scroll (*ṣaḥīfah*)—one of Ali's books. It is seventy arms' lengths (*dhirā'*). We follow what is in it, without transgressing it."

And then I asked him about the inheritance of knowledge—how vast is it? Is it comprehensive collections (*jawāmi'*) of all knowledge, or does it contain explanation of all those matters that people talk about, like divorce and inheritance (*al-farā'iḍ*)?

[The Imam stated]: "Ali wrote down all knowledge—all judgment and inheritance, so if our mandate triumphs (*fa law ẓahara amrunā*) there will not be a single thing in which we will not endorse a tradition."

It is narrated in *Baṣā'ir* from Aḥmad Ibn Muhammad, from Ali Ibn Ḥakam, from Ali Ibn Abi Ḥamzah, from Abu Baṣīr, from Abu Ja'far [Imam Muhammad Bāqir], who said:

أَخْرَجَ إِلَيَّ أَبُو جَعْفَرٍ عليه السلام صَحِيفَةً فِيهَا الْحَلَالُ وَالْحَرَامُ وَالْفَرَائِضُ. قُلْتُ: مَا هَذِهِ؟ قَالَ: هَذِهِ إِمْلَاءُ رَسُولِ اللهِ صلى الله عليه وآله، وَخَطَّهُ عَلِيٌّ عليه السلام بِيَدِهِ

قَالَ: قُلْتُ: فَمَا تَبْلَى؟ قَالَ: فَمَا يُبْلِيهَا؟ قُلْتُ: وَمَا تَدْرُسُ؟ قَالَ: وَمَا يَدْرُسُهَا؟ قَالَ: هِيَ الْجَامِعَةُ أَوْ مِنَ الْجَامِعَةِ.[154]

Abu Ja'far [Imam Muhammad Bāqir] showed me (*akhraja ilayya*) a scroll (*Ṣaḥīfah*) on which there was all the lawful, unlawful, and laws of inheritance (*al-farā'iḍ*). I asked: "What is this?" He stated: "This is God's Messenger's dictation. Ali wrote it in his own hand."

[Abu Baṣīr] says: "I asked him: 'Does it not get old?'"

[The Imam] replied: "What can make it get old?"

I asked: "Is it never effaced?"

He asked: "What can efface it? This is the *Jāmi'ah*!"[155]

Majlisī explains:

"Commentary: His words: 'What can make it get old?' mean what can damage it when God protects it for us?! Alternatively: Many hands will

not fall upon it making it get old, effacing it, or erasing it."

Baṣā'ir al-Darajāt also says, relating from Muhammad Ibn al-Husayn, Muhammad Ibn Sinān, from 'Ammār Ibn Marwān, Mankhal Ibn Jamīl, Jābir Ibn Yazīd, from Abu Ja'far [Imam Muhammad Bāqir]. [Jābir] stated:

Abu Ja'far told me:

إِنَّ عِنْدِي لَصَحِيفَةً فِيهَا تِسْعَةَ عَشَرَ صَحِيفَةً قَدْ حَبَاهَا رَسُولُ اللهِ صلى الله عليه و آله[156]

"I have a book (*ṣaḥīfah*) in which there are nineteen pages (*ṣaḥīfah*) presented by God's Messenger."

Baṣā'ir al-Darajāt says, relating from Muhammad Ibn 'Abd al-Ḥamīd, from Ya'qūb Ibn Yūnus, from Mu'attib, [who] said:

أَخْرَجَ إِلَيْنَا أَبُو عَبْدِ اللهِ عليه السلام صَحِيفَةً عَتِيقَةً مِنْ صُحُفِ عَلِي عليه السلام فَإِذَا فِيهَا مَا نَقُولُ إِذَا جَلَسْنَا لِنَتَشَهَّدَ.[157]

"Abu 'Abdullāh [Imam Ja'far Ṣādiq] showed us (*akhraja ilaynā*) an old book (*ṣaḥīfah*) comprising pages by Ali. On them was what we should recite when sitting to testify, [in our prayers, to God's Unity and to Muhammad's being God's Messenger]."

Baṣā'ir al-Darajāt says, relating from Muhammad Ibn 'Īsā, from Fuḍālah, from Abān, from Abu Shaybah, who said:

I heard Abu 'Abdullāh [Imam Ja'far Ṣādiq] state:

ضَلَّ عِلْمُ ابْنِ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ، إِنَّ الْجَامِعَةَ لَا تَدَعُ لِأَحَدٍ كَلَاماً. فِيهَا عِلْمُ الْحَلَالِ وَالْحَرَامِ. إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزْدَدُوا مِنَ الْحَقِّ إِلَّا بُعْداً؛ وَإِنَّ دِينَ اللهِ لَا يُصَابُ بِالْقِيَاسِ.[158]

"Against the *Jāmi'ah*, Ibn Shubrumah is in error! The *Jāmi'ah* does not leave anything for anyone else to say! It contains everything that is lawful and unlawful. The proponents of analogical reasoning (*aṣḥāb al-qiyās*) sought knowledge via analogical reasoning, but it only moved them further away from the truth. God's religion cannot be attained by analogical reasoning!"

Baṣā'ir al-Darajāt says, relating from Muhammad, from Husayn Ibn Sa'īd, from Muhammad Ibn Abi 'Umayr, from Muhammad Ibn Ḥakīm, from Abu al-Hasan [Imam Mūsā Ibn Ja'far], who said:

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْقِيَاسِ، وَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَمْ يَقْبِضْ نَبِيَّهُ حَتَّى أَكْمَلَ لَهُ جَمِيعَ دِينِهِ فِي حَلَالِهِ وَحَرَامِهِ، فَجَاءَكُمْ بِمَا تَحْتَاجُونَ إِلَيْهِ فِي حَيَاتِهِ، وَتَسْتَغِيثُونَ بِهِ وَبِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ، وَإِنَّهَا مَخْبِيَّةٌ عِنْدَ أَهْلِ بَيْتِهِ حَتَّى أَنَّ فِيهِ لَأَرْشَ الْخَدْشِ.

ثُمَّ قَالَ: إِنَّ أَبَا حَنِيفَةَ مِمَّنْ يَقُولُ: قَالَ عَلِيٌّ وَقُلْتُ أَنَا.[159]

Those preceding you were just doomed because of analogical reasoning. Blessed and Transcendent God did not take His Prophet until He had completed all his religion for him—everything that was lawful and unlawful in it. So he brought you everything you would need within his lifetime; you would seek his assistance and his Household's after his death. It is kept safe with his Household; it even has the damages payable for a scratch.

Then he added:

"Abu Ḥanīfah is one of those who say: 'Ali said...but I say...'"

Indeed, these hadiths are just a sample of the many hadiths that there are in the Shi'a hadith collections. They prove that there was a *Jāmi'ah* in the Master of the Faithful's lifetime. On the whole, neither the Sunnis nor the Shi'a doubt the existence or compilation of the *Jāmi'ah* within God's Messenger's lifetime, dictated by him and written up by Imam Ali in his own hand. Thus, we can consider the Imam to be the first compiler in the history of Islam within God's Messenger's lifetime, and under his supervision.[160]

The great researcher and expert jurisprudent of the present century Sayyid Hasan Ṣadr says in *Ta'sīs al-Shī'a li 'Ulūm al-Islam*:

The Shi'a were the first to compile sayings and narrations during the time of the chosen Prophet's successors.

They followed their Imam, the Master of the Faithful—he was the first to write about it within God's Messenger's lifetime.

Shaykh Abu al-'Abbās Najāshī says in his biographical note on Muhammad Ibn 'Adhāfir:

> Muhammad Ibn Ja'far related to us from Aḥmad Ibn Muhammad Ibn Sa'īd, from Muhammad Ibn Aḥmad Ibn Hasan, from 'Abbād Ibn Thābit, from [Abu Maryam] 'Abd al-Ghaffār Ibn Qasam, from 'Adhāfir Ṣayrafī, who said:

I was with Ḥakam Ibn 'Uyaynah ['Utaybah] in Abu Ja'far's Muhammad Ibn Ali al-Bāqir's presence. [Ḥakam] started asking him questions and Abu Ja'far was reluctantly there for him. We then disagreed over something. Thereupon Abu Ja'far said:

بُنَيَّ قُمْ فَأَخْرِجْ كِتَابَ عَلِي

"O my son, get up and take out Ali's book!'

فَأَخْرَجَ كِتَاباً مُدْرَجاً [مَدْرُوجاً] عَظِيماً فَفَتَحَهُ وَجَعَلَ يَنْظُرُ حَتَّى أَخْرَجَ الْمَسْأَلَةَ. فَقَالَ أَبُو جَعْفَرٍ: هَذَا خَطُّ عَلِيٍّ [عليه السلام] وَإِمْلاءُ رَسُولِ اللهِ صلى الله عليه و آله.

So he took out a bulky, wrapped book, opened it, and started searching until he had adduced (*akhraj*) the matter. Thereafter, Abu Ja'far said: "This is Ali's handwriting and God's Messenger's dictation."

وَأَقْبَلَ عَلَى الْحَكَمِ وَقَالَ: يَا أَبَا مُحَمَّدٍ: اذْهَبْ أَنْتَ وَسَلَمَةُ وَالْمِقْدَادُ [أَبُو الْمِقْدَامِ] حَيْثُ شِئْتُمْ يَمِيناً وَشِمَالاً، فَوَاللهِ لَا تَجِدُونَ الْعِلْمَ أَوْثَقَ مِنْهُ عِنْدَ قَوْمٍ كَانَ يَنْزِلُ عَلَيْهِمْ جِبْرَائِيلُ عليه السلام.[161]

Then he turned to Ḥakam and said: "O Abu Muhammad! You, Salamah, and Miqdād [Abu al-Miqdām] go where you like, right and left! By God you will not find knowledge more reliable than that which is with people to whom Gabriel would descend!..."

There are numerous hadiths from the Household concerning this book [the *Jāmi'ah*], and Muhammad Ibn Hasan Ṣaffār mentions a great many of them in *Baṣā'ir al-Darajāt*, one of the earliest sources. [Ṣaffār] was a contemporary of Bukhārī, the author of *Ṣaḥīḥ*, and [*Baṣā'ir*] was printed in Iran.[162]

The late Ṣadr says that the reason why the Shi'a were the first to compile hadith books, and the Sunnis only began later, is that the Shi'a followed their Imam, the Master of the Faithful, who permitted it and himself compiled. The Sunnis began later because Omar had forbidden it!

He has a section headed "Note well," which says:

Note well: I have stated the reason for my Sunni brothers' delay in writing and compiling hadiths in my book *Nihāyat al-Dirāyat fi 'Ilm Dirāyat*

al-hadith. In short it is as Ibn Ṣalāḥ says in *al-Muqaddimah*, and Muslim says at the beginning of *Ṣaḥīḥ*, and Ibn Ḥajar says in the introduction to *Fatḥ al-Bārī*:

"The early Muslims (*salaf*) disagreed over writing hadiths down; some of them, like Omar Ibn al-Khaṭṭāb, 'Abdullāh Ibn Mas'ūd, Abu Sa'īd Khudrī, and many other Companions and successors were averse. Others, like the Master of the Faithful, Ali Ibn Abi Ṭālib, his son Hasan, Anas, and 'Abdullāh Ibn 'Amr Ibn al-'Āṣ considered it to be lawful; then all the second generation agreed it was permissible..."

So the Shi'a were the first, because their Imam permitted it, and he himself collected, as you know. They then followed him and collected. The Sunnis began later, because Omar and many others had prohibited it.

Both those who collected and those who refrained are rewarded for following their Imam! God decreed the Shi'a's precedence in this field of knowledge, just as He decreed their precedence in other fields of Islamic knowledge—so profit.[163]

The eminent contemporary scholar—one of our Sunni brothers—Shaykh Maḥmūd Abu Rayyah from Egypt, has written a scholarly and innovative book called *Shaykh al-Maḍīrah Abu Hurayrah*. Therein, under the heading of *What Ali narrated*, he says:

Ali was the first to embrace Islam and was brought up by the Prophet. He lived under his care before he was sent as a Prophet, and he strengthened himself under his protection. He was always with the Prophet both when he was traveling and when he was in residence, until [the Prophet] passed away.

He was the Prophet's cousin and the husband of his daughter, Fatimah al-Zahrā'. He fought in all the battles except the Tabūk expedition, because the Prophet had left him in charge of Medina.

فَقَالَ: يَا رَسُولَ اللهِ! أَتُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟!

فَقَالَ رَسُولُ اللهِ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

[Ali] had said: "O God's Messenger! Are you leaving me in charge of the women and children?"

So God's Messenger replied: "Are you not content to be to me as Aaron was to Moses, except that there is no prophet after me?"

Both the Shaykhs as well as Ibn Sa'd[164] cite this hadith.

So if Ali—a clever, astute, intelligent and attentive man, trained by the Prophet—learned just one hadith a day, and we know that he spent over a third of a century with the Prophet, he would have related more than twelve thousand hadiths, even if he only related one hadith a day, so what do you think if he had related everything he had heard?

He was indisputably entitled to do so, and do not forget that in addition to all of the above, he could read and write, and had memorized the Qur'an.

According to what Suyūṭī relates, they only attribute 589 hadiths to this Imam, who can scarcely be equaled by any of the Companions in knowledge and merit! Ibn Ḥazm says: "No more than fifty hadiths are authentically narrated from him; Bukhārī and Muslim only narrated about twenty hadiths from him."[165]

2. The *Jafr*

The particulars of the *Jafr*

The *Jafr* is one of the books known for certain to have been written by Ali, the Master of the Faithful, and dictated by God's Messenger. It is about the events that would occur after the death of the Prophet.

The reliance of hadith narrators, the late Ḥājj Shaykh 'Abbās Qumi, may God be pleased with him, says in his invaluable book *Safinat al-Anwār*:

> It was a collection of hadiths that was written by the Master of the Faithful and dictated by God's Messenger. It contains everything that would happen after God's Messenger was taken, including how Husayn would be martyred, who would kill him, who would support [Husayn], who would be martyred alongside him; and how Fatimah and Hasan would be martyred [before him]. It contains the account of Husayn's being killed and what would happen [prior to that] to the Master of the Faithful, and everything else that would happen right up to the Day of Resurrection.
>
> This book (*Ṣaḥīfah*) was in the Master of the Faithful's possession. Ibn 'Abbās saw it in his possession at Dhī Qār, and said to him: "Read it to me!" [The Master of the Faithful] read it to him, but when he read the account of how Husayn would be killed, and who would kill him, he wept profusely. He then wrapped the book (*ṣaḥīfah*) up.

(This is mentioned in volume 5 of *Biḥār al-Anwār* (Kompānī), page 16).

Muḥaddith Qumi says:

> In my opinion, Ibn 'Abbās was apparently alluding to this *ṣaḥīfah* when he was berated for not helping Imam Husayn:
>
> إِنَّ أَصْحَابَ الْحُسَيْنِ لَمْ يَنْقُصُوا رَجُلًا وَلَمْ يَزِيدُوا؛ نَعْرِفُهُمْ بِأَسْمَائِهِمْ مِنْ قَبْلِ شُهُودِهِمْ.
>
> "Husayn had no fewer and no more Companions. We knew their names even before they were martyred!"

And Muhammad Ibn al-Ḥanafiyyah said:

وَإِنَّ أَسْمَاءَ أَصْحَابِهِ عِنْدَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ

"The names of Husayn's Companions and the names of their fathers are written [and kept] with us."

> And it is likely that this *ṣaḥīfah* was the very same camel's load that never left Imam Hasan's side whenever he travelled—he did not separate from it. It was referred to above in the account of the erasure of the *ṣaḥīfah* containing all the names of the Shi'a.[166]

Hadiths about the *Jafr*

In *Biḥār al-Anwār*, Majlisī, may God be pleased with him, cites all the hadiths concerning the knowledge of the *Jafr*. The apparent meaning of some of them is knowledge laws and *Shari'as*; it is called *Jafr* because it is written on lambskin.

The apparent meaning of some of the other hadiths is the divination of the events of the days and unknown matters calculated via numerology (*al-ḥisāb*).

We have selected six hadiths from the first category, and six hadiths from the second one. We shall cite them and then discuss what inferences can be drawn from them.

The first category: One: related in *Baṣā'ir al-Darajāt*, from Aḥmad Ibn Muhammad, from Ali Ibn Ḥakam, from Husayn Ibn Abi al-'Alā', who said:

> I heard Abu 'Abdullāh [Imam Ṣādiq] say:
>
> إِنَّ عِنْدِيَ الْجَفْرَ الْأَبْيَضَ. قَالَ: قُلْنَا: وَأَيُّ شَيْءٍ فِيهِ؟!

قَالَ: فَقَالَ لِي: زَبُورُ دَاوُدَ وَتَوْرَاةُ مُوسَى وَإِنْجِيلُ عِيسَى وَصُحُفُ إِبْرَاهِيمَ وَالْحَلَالُ وَالْحَرَامُ؛ وَمُصْحَفُ فَاطِمَةَ، مَا أَزْعُمُ أَنَّ فِيهِ قُرْآنًا، وَفِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَلَا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى أَنَّ فِيهِ الْجَلْدَةَ وَنِصْفَ الْجَلْدَةِ وَثُلُثَ الْجَلْدَةِ وَرُبُعَ الْجَلْدَةِ وَأَرْشَ الْخَدْشِ؛ وَعِنْدِي الْجَفْرُ الْأَحْمَرُ.

"I have the white *Jafr*."

He says:

We asked: "What is in it?" [The narrator Ibn Abi al-'Alā' says:] [The Imam] told me: "David's Psalms, Moses's Torah, Jesus' Gospel, Abraham's Scrolls (*Ṣuḥuf*), and everything that is lawful and unlawful, and Fatimah's Codex (*Muṣḥaf*), but I do not claim that there is any Qur'an in it. And therein is everything people need from us, but we do not need anyone. It even has a lash, half a lash, a third of a lash, and a quarter of a lash and the damages payable for a scratch. I also have the red *Jafr*."

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ وَأَيُّ شَيْءٍ فِي الْجَفْرِ الْأَحْمَرِ؟!

قَالَ: السِّلَاحُ وَذَلِكَ إِنَّهَا يُفْتَحُ لِلدَّمِ، يَفْتَحُهُ صَاحِبُ السَّيْفِ لِلْقَتْلِ.

فَقَالَ لَهُ عَبْدُ اللهِ بْنُ أَبِي يَعْفُورٍ: أَصْلَحَكَ اللهُ فَيَعْرِفُ هَذَا بَنُو الْحَسَنِ؟!

قَالَ: إِي وَاللهِ كَمَا يَعْرِفُ اللَّيْلَ أَنَّهُ لَيْلٌ وَالنَّهَارَ أَنَّهُ نَهَارٌ؛ وَلَكِنْ يَحْمِلُهُمُ الْحَسَدُ وَطَلَبُ الدُّنْيَا؛ وَلَوْ طَلَبُوا الْحَقَّ لَكَانَ خَيْرًا لَهُمْ.[167]

[He said:] I asked: "May I be made your sacrifice, what is there in the red *Jafr*?"

He answered: "Weaponry, and that is because it is opened to shed blood! The wielder of the sword will open it to slay."

Thereafter, 'Abdullāh Ibn Abi Ya'fūr said: "May God render you in a good state, do the sons of Hasan know this?"

He replied: "Yes, by God, just as the night knows that it is night and the day knows that it is day. However, jealousy and pursuit of worldly gain drives them, but if they were to seek the truth it would be better for them."

Two: In *Baṣā'ir al-Darajāt*, related from Ibn Yazīd and Muhammad Ibn Husayn, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Ali Ibn Sa'īd, [who] said:

> I, along with some other Companions, were sitting in the presence of Abu 'Abdullāh [Imam Ṣādiq]. Mu'allā Ibn Khunays said to him: "May I be made your sacrifice! What you have put up with (*mā laqīt*) from Hasan Ibn Hasan!"
>
> Ṭayyār then said to him:
>
> > May I be made your sacrifice, once when I was walking in one of the side streets, I encountered Muhammad Ibn 'Abdullāh Ibn Hasan on a donkey. Some of the Zaydiyyah were [gathered] around him. He then said to me:
> >
> > أَيُّهَا الرَّجُلُ إِلَيَّ إِلَيَّ! فَإِنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَاكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ. مَنْ شَاءَ أَقَامَ، وَمَنْ شَاءَ ظَعَنَ!
> >
> > فَقُلْتُ لَهُ: اتَّقِ اللهَ، وَلَا تَغُرَّنَّكَ هَؤُلَاءِ الَّذِينَ حَوْلَكَ!
> >
> > "That man! To me, to me! For indeed God's Messenger said: 'Whoever prays as we pray, faces towards our Qiblah,[168] and eats our slaughter, is a Muslim who has God's and His Messenger's protection.' Whoever wishes, can stay, and whoever wishes, can leave!"
> >
> > I told him: "Fear God! Let not those who are gathering around you beguile you!"
>
> Abu 'Abdullāh [Imam Ṣādiq] asked Ṭayyār: "Did you not say anything else to him?"
>
> "No," he answered.
>
> [The Imam] stated:
>
> فَهَلَّا قُلْتَ: إِنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ ذَلِكَ وَالْمُسْلِمُونَ مُقِرُّونَ لَهُ بِالطَّاعَةِ، فَلَمَّا قُبِضَ رَسُولُ اللهِ صلى الله عليه و آله وَوَقَعَ الاخْتِلَافُ انْقَطَعَ ذَلِكَ.

"Why did you not say: 'God's Messenger said that when all the Muslims pledged obedience to him. However, when God's Messenger was taken and there was disagreement, that ended!'"

Muhammad Ibn 'Abdullāh Ibn Ali[169] then said:

الْعَجَبُ لِعَبْدِ اللهِ بْنِ الْحَسَنِ إِنَّهُ يَهْزَأُ وَيَقُولُ: هَذَا فِي جَفْرِكُمُ الَّذِي تَدَّعُونَ؟

"How astonishing that 'Abdullāh Ibn al-Hasan mocks and says: 'Is this in your *Jafr* that you claim [to have]?'"

فَغَضِبَ أَبُو عَبْدِ اللهِ عليه السلام فَقَالَ: الْعَجَبُ لِعَبْدِ اللهِ بْنِ الْحَسَنِ يَقُولُ: لَيْسَ فِينَا إِمَامُ صِدْقٍ. مَا هُوَ بِإِمَامٍ وَلَا كَانَ أَبُوهُ إِمَاماً. يَزْعُمُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عليه السلام لَمْ يَكُنْ إِمَاماً؟ وَيُرَدِّدُ ذَلِكَ. وَأَمَّا قَوْلُهُ فِي الْجَفْرِ فَإِنَّمَا هُوَ جِلْدُ ثَوْرٍ مَذْبُوحٍ كَالْجِرَابِ، فِيهِ كُتُبٌ وَعِلْمُ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَحَرَامٍ، إِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله وَخَطُّ عَلِيٍّ عليه السلام بِيَدِهِ. وَفِيهِ مُصْحَفُ فَاطِمَةَ عليها سلام مَا فِيهِ آيَةٌ مِنَ الْقُرْآنِ. وَإِنَّ عِنْدِي خَاتَمَ رَسُولِ اللهِ صلى الله عليه و آله وَدِرْعَهُ وَسَيْفَهُ وَلِوَاءَهُ، وَعِنْدِي الْجَفْرُ عَلَى رَغْمِ أَنْفِ مَنْ زَعَمَ.[170]

So Abu 'Abdullāh became angry and said:

> How astonishing that 'Abdullāh Ibn al-Hasan says: 'There is not a rightful Imam among us!' Neither he nor his father was an Imam. He claims that Ali Ibn Abi Ṭālib was not an Imam, and he repeats that?
>
> As for what he says about the *Jafr*, well, it is the skin of a slaughtered bull—like a sack. It contains books and knowledge of everything that is lawful and unlawful that people will need, right up until the Day of Resurrection, dictated by God's Messenger and written by Ali in his own hand. It contains Fatimah's Codex (*Muṣḥaf*). It does not contain a single verse of the Qur'an. I have God's Messenger's ring, chainmail, sword, and banner. And in spite of what some claim, I have the *Jafr*.

Three: From *Baṣā'ir al-Darajāt*, related from Ibn Hāshim, from Yaḥyā Ibn Abi 'Imrān, from Yūnus, from a man, from Sulaymān Ibn Khālid, who said that 'Abu 'Abdullāh [Imam Ṣādiq] said:

إِنَّ فِي الْجَفْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسُوؤُهُمْ، لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَالْحَقُّ فِيهِ.

فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ عليه السلام وَفَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ. وَسَلُوهُمْ عَنِ الْحَالَاتِ وَالْعَمَّاتِ وَلْيُخْرِجُوا مُصْحَفَ فَاطِمَةَ عليها سلام فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ عليها سلام أَوْ سِلَاحَ رَسُولِ اللهِ صلى الله عليه و آله.

إِنَّ اللهَ يَقُولُ: ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.[171]

There is most assuredly in the *Jafr* that which vexes them, because they do not speak the truth, whereas it contains the truth.

If they are telling the truth, let them cite Ali's cases and laws of inheritance. Ask them about the maternal and paternal aunts' inheritance. Let them bring out Fatimah's Codex (*Muṣḥaf*) because it includes Fatimah's testament or God's Messenger's weaponry.

God says:

ائتوني بِكِتابٍ مِن قَبلِ هذا أَو أَثارَةٍ مِن عِلمٍ إِن كُنتُم صادِقينَ

Bring Me a Book [revealed] *prior to this or some trace of knowledge if you are truthful* (46:4),

Four: From *Baṣā'ir al-Darajāt*, related from Muhammad Ibn Aḥmad, from Ibn Ma'rūf, from Abu al-Qāsim Kūfī, from one of his co-religionists who said:

ذَكَرَ وَلَدُ الْحَسَنِ الْجَفْرَ فَقَالُوا: مَا هَذَا بِشَيْءٍ. فَذُكِرَ ذَلِكَ لِأَبِي عَبْدِ اللهِ عليه السلام فَقَالَ: نَعَمْ هُمَا إِهَابَانِ: إِهَابُ مَاعِزٍ وَإِهَابُ ضَأْنٍ مَمْلُوَّانِ كُتُباً، فِيهِمَا كُلُّ شَيْءٍ حَتَّى أَرْشُ الْخَدْشِ.[172]

The sons of Hasan mentioned the *Jafr* and said: "That is not a thing!" That was then mentioned to Abu 'Abdullāh [Imam Ṣādiq], so he said: "Yes, it is two skins: the skin of a goat and the skin of a ewe, filled with books containing everything, even the damages payable for a scratch."

Five: From *Baṣā'ir al-Darajāt*, related from Aḥmad Ibn Mūsā, from Ali Ibn Ismā'īl, from Ṣafwān, from Ibn al-Mughīrah, from 'Abdullāh Ibn Sinān, from Abu 'Abdullāh [Imam Ṣādiq]. ['Abdullāh Ibn Sinān] said:

I heard [Imam Ṣādiq] say:

وَيْحَكُمْ أَتَدْرُونَ مَا الْجَفْرُ؟! إِنَّمَا هُوَ جِلْدُ شَاةٍ لَيْسَتْ بِالصَّغِيرَةِ وَلَا بِالْكَبِيرَةِ، فِيهَا خَطٌّ عَلِيٌّ عليه السلام وَإِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله مِنْ فَلْقِ فِيهِ. مَا مِنْ شَيْءٍ يُحْتَاجُ إِلَيْهِ إِلَّا وَهُوَ فِيهِ حَتَّى أَرْشُ الْخَدْشِ.[173]

"Woe unto you! Do you know what the *Jafr* is?! The *Jafr* is a sheepskin which is neither small nor large. It is Ali's handwriting and God's Messenger's dictation from opening his mouth. There is nothing that will be needed that is not in it, even the damages payable for a scratch."

Six: In *Baṣā'ir al-Darajāt*, related from Muhammad Ibn 'Īsā, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Ali Ibn Sa'īd who said:

I heard Abu 'Abdullāh [Imam Ṣādiq] say:

أَمَّا قَوْلُهُ فِي الْجَفْرِ، إِنَّمَا هُوَ جِلْدُ ثَوْرٍ مَدْبُوغٍ كَالْجِرَابِ، فِيهِ كُتُبٌ وَعِلْمُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ أَوْ حَرَامٍ، إِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله وَخَطُّ عَلِيٍّ عليه السلام.[174]

"...however, his statement about the *Jafr* was: 'The *Jafr* is a bullhide, tanned like a sack. In it are books and knowledge of all that is lawful and unlawful that people will need until the Day of Resurrection, dictated by God's Messenger and in Ali's handwriting.'"

As for the six selected hadiths that say that the knowledge in the *Jafr* is knowledge of events, occurrences, and the Unseen, they are as follows:

One: From *Baṣā'ir al-Darajāt*, related from Aḥmad Ibn Muhammad, from Husayn Ibn Sa'īd, from Aḥmad Ibn Omar, from Abu Baṣīr, who said:

I went to see Abu 'Abdullāh [Imam Ja'far al-Ṣādiq] and said: "May I be made your sacrifice! I am going to ask you about a matter; there should be no one here who can hear what I am saying!"

So Abu 'Abdullāh drew back a curtain between me and another room. He looked around in it, then said: "O Abu Muhammad, ask whatever seems appropriate to you."

I said: "May I be made your sacrifice! The Shi'a relate that God's Messenger taught Ali one door by which a thousand other doors are opened."

[The Imam] replied: "O Abu Muhammad! By God, God's Messenger taught Ali a thousand doors by which a thousand [more] doors are opened to him."

I said to him: "By God, this is all the knowledge [that there is]."

For a short while, he scratched on the ground, then said

إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ

"It is indeed knowledge, but it is not [all the knowledge] that [there is] (*dhāk*)." Then he stated: "O Abu Muhammad, we have the *Jāmi'ah*; and what will teach you what the *Jāmi'ah* is?!"

I said: "May I be made your sacrifice! What is the *Jāmi'ah*?"

He replied: "A scroll seventy of God's Messenger's arm's lengths long, which he dictated by opening his mouth, and in Ali's handwriting by his own right hand. In it is everything that is lawful and unlawful, and everything people will need, even the damages payable for a scratch."

He then tapped me [on the shoulder] and asked: "O Abu Muhammad, do you permit me?"

I said: "May I be made your sacrifice! I am at your [service], do as you wish." He pushed me slightly with his hand and said: "Even the damages payable for this," as if he was irritated.

I said: "May I be made your sacrifice! That, by God, is all the knowledge [that there is]."

He stated: "It is indeed knowledge; however, it is not [all the knowledge] that [there is]."

Then he fell silent for a short moment. Then he said:

إِنَّ عِنْدَنَا الْجَفْرَ، وَمَا يُدْرِيهِمْ مَا الْجَفْرُ؟! مَسْكُ شَاةٍ أَوْ جِلْدُ بَعِيرٍ

"Indeed we have the *Jafr*, but what would teach them what the *Jafr* is?! The skin of a sheep or the hide of a camel!"

I said: "May I be made your sacrifice! Then what is the *Jafr*?"

He said:

وِعَاءُ أَحْمَرُ وَأَدِيمٌ أَحْمَرُ فِيهِ عِلْمُ النَّبِيِّينَ وَالْوَصِيِّينَ

"A red container and a [tanned] red skin on which there is all the knowledge of the prophets and their executors."

I said:

هَذَا وَاللهِ هُوَ الْعِلْمُ

"This, by God, is all the knowledge [that there is]!"

He stated: "It is indeed knowledge; however, it is not [all the knowledge] that [there is]."

Then he paused for a while and then said:

وَإِنَّ عِنْدَنَا لَمُصْحَفَ فَاطِمَةَ، وَمَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ؟ قَالَ: فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ. وَاللهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ. إِنَّمَا هُوَ شَيْءٌ أَمْلَاهُ اللهُ عَلَيْهَا وَأَوْحَى إِلَيْهَا.

"And we have Fatimah's Codex (*Muṣḥaf*), but what will teach them what the *Muṣḥaf* is?!" [The Imam] added: "It is three times the size of this Qur'an of yours! By God, there is not a single word of your Qur'an in it. Rather it is what God dictated to her and inspired in her."

I said:

هَذَا وَاللهِ هُوَ الْعِلْمُ

"This, by God, is all the knowledge [there is]!"

He stated:

إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ

"It is indeed knowledge; however, it is not that."

He then fell silent for a while. He then stated:

إِنَّ عِنْدَنَا لَعِلْمَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

"Indeed we have all the knowledge of everything that was, is, and ever will be up to when the Hour comes."

I said: "May I be made your sacrifice! By God, this is all the knowledge [there is]!"

He stated:

إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ

"It is indeed knowledge; however, it is not that."

I asked: "May I be made your sacrifice! Then what is all the knowledge [there is]?"

He answered:

مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ، الاَمْرُ بَعْدَ الاَمْرِ، وَالشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.[175]

"It is what refreshes (*yaḥduth*) at night and during the day, issue after issue, matter after matter, until the Day of Resurrection."

'Allāmah Majlisī's Comment on the *Jafr*

Here, Majlisī explains some ambiguous words and parts of the hadith:

Commentary

بيان

(*Bayān*): The curtain may have been drawn back for a benefit, or because it was one of those situations in which knowledge of certain things did not come to them.[176] And the word

نَكَتَ

(*nakt*) means tapping the ground with a stick, making a mark on it. The Imam word asks: "Do you permit?" meaning there was some benefit in something that normally should not be done. And

وَكَأَنَّهُ مُغْضَبٌ

means that he gave him a hard push, as if he was angry! And the sentence "And what would teach them what the *Jafr* is?" means that they do not know whether the *Jafr* is as small as a sheepskin or as extraordinarily large as a camelskin. Here, it is as if it is an allusion to its being large. Abu Baṣīr's words

إِنَّ هَذَا هُوَ الْعِلْمُ

mean this is all the knowledge there is in all the world. When he says that there is not a single word of your Qur'an in Fatimah's Codex (*Muṣḥaf*), it means it contains knowledge of what was and what would be. Now if you say that the Qur'an also contains some tidings, my answer is that perhaps what is in the Qur'an is not referred to in [Fatimah's *Muṣḥaf*].

And if you say that it is apparent from some of the hadiths that Fatimah's Codex (*Muṣḥaf*) contains some laws, then my answer is that perhaps it contains that which is not in the Qur'an.

If you say that many hadiths say that the Qur'an contains all the laws and tidings of everything that ever was and ever would be, my answer is that perhaps what is meant is what we understand from the Qur'an, not what they understand from it. That is why he says:

قُرْآنِكُمْ

"your Qur'an," possibly meaning the literal meaning of the Qur'an (*lafẓ al-Qur'an*).

Apart from all these, the apparent meaning of many hadiths is that Fatimah's Codex (*Muṣḥaf*) only contained hadiths (*akhbār*), so he may have meant that it did not contain the laws of the Qur'an.

When he says "knowledge of what was and what would be," he means other than those that there are in Fatimah's Codex (*Muṣḥaf*).

We refer to this hadith as proof that the Imam refers to the *Jāmi'ah* as being different from the *Jafr*, and he says that [the *Jāmi'ah*] contains everything that is and will be lawful and unlawful—even the damages payable for a scratch—until the Day of Resurrection. And he defines the *Jafr* as previous prophets' and executors' knowledge. Their knowledge, as semantically differentiated from laws, means knowledge of the Unseen and inspirations of the heart.

Other Hadiths about the *Jafr*

The second category: From *Baṣā'ir al-Darajāt*, related from Ibn Yazīd, from Hasan Ibn Ali, from 'Abdullāh Ibn Sinān, from Abu 'Abdullāh [Imam Ja'far Ṣādiq]: ['Abdullāh Ibn Sinān] said:

ذَكَرَ لَهُ وَقِيعَةُ وُلْدِ الْحَسَنِ وَذَكَرْنَا الْجَفْرَ.

فَقَالَ: وَاللهِ إِنَّ عِنْدَنَا لَجِلْدَيْ مَاعِزٍ وَضَأْنٍ: إِمْلَاءَ رَسُولِ اللهِ صلى الله عليه و آله وخَطَّ عَلِيٌّ عليه السلام. وَإِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً أَمْلَاهَا رَسُولُ اللهِ صلى الله عليه و آله وَخَطَّهَا عَلِيٌّ عليه السلام بِيَدِهِ، وَإِنَّ فِيهَا الْجَمِيعَ مَا يُحْتَاجُ إِلَيْهِ حَتَّى أَرْشَ الْخَدْشِ.

Hasan's progeny's backbiting was reported to him, and we mentioned the *Jafr*, so he said: "By God, we have two skins, a goatskin and a sheepskin: God's Messenger's dictation and Ali's handwriting. And we have a scroll (*ṣaḥīfah*) whose length is seventy arms' lengths (*dhirā'*),dictated by God's Messenger and written by Ali in his own hand; on it is everything that will be needed, even the damages payable for a scratch."

Then Majlisī says:

Explanation:

وقيعه

means criticism and backbiting, meaning that Hasan's progeny used to criticize the Imams for their claim about the *Jafr*, and they would call them liars!

وقيعه

can also means a battle (*al-ṣadmah fi al-ḥarb*).[177]

Three: In *Baṣā'ir al-Darajāt*, related from Sindī Ibn Muhammad, from Abān Ibn Othman, from Ali Ibn al-Husayn, from Abu 'Abdullāh [Imam Ja'far al-Ṣādiq]. [Ali Ibn al-Husayn] said:

إِنَّ عَبْدَاللهِ بْنَ الْحَسَنِ يَزْعَمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ.

'Abdullāh Ibn al-Hasan claims that he only has whatever knowledge [other] people have.

فَقَالَ: صَدَقَ وَاللهِ عَبْدُاللهِ بْنُ الْحَسَنِ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ؛ وَلَكِنَّ عِنْدَنَا وَاللهِ الْجَامِعَةَ فِيهَا الْحَلَالُ وَالْحَرَامُ. وَعِنْدَنَا الْجَفْرُ؛ أَيَدْرِي عَبْدُاللهِ بْنُ الْحَسَنِ مَا الْجَفْرُ؟ مَسْكُ بَعِيرٍ أَمْ مَسْكُ شَاةٍ؟ وَعِنْدَنَا مُصْحَفُ فَاطِمَةَ، أَمَا وَاللهِ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَلَكِنَّهُ إِمْلَاءُ رَسُولِ اللهِ وَخَطُّ عَلِيٍّ عليهما سلام. كَيْفَ يَصْنَعُ عَبْدُاللهِ إِذَا جَاءَ النَّاسُ مِنْ كُلِّ أُفُقٍ يَسْأَلُونَهُ؟[178]

So [the Imam] said:

> 'Abdullāh Ibn Hasan has spoken the truth by God; he only has whatever knowledge the [other] people have. However, by God, we have the *Jāmi'ah*; it contains everything that is lawful and unlawful. And we also have the *Jafr*. Does 'Abdullāh Ibn Hasan know what the *Jafr* is?! Is it sheepskin or camelskin?!
>
> And we have Fatimah's Codex (*Muṣḥaf*). Lo! By God there is not a single word of the Qur'an in it. However, it is God's Messenger's dictation and Ali's handwriting.
>
> What would 'Abdullāh Ibn Hasan do if the people came from every horizon to ask him questions?!

Four: In *Baṣā'ir al-Darajāt*, related from Aḥmad Ibn Muhammad, from Hasan Ibn Ali, from 'Abdullāh Ibn Sinān, from Abu 'Abdullāh [Imam Ṣādiq]:

ذَكَرُوا وُلْدَ الْحَسَنِ فَذَكَرُوا الْجَفْرَ فَقَالَ: وَاللهِ إِنَّ عِنْدِي لَجِلْدَيْ مَاعِزٍ وَضَأْنٍ إِمْلَاءَ رَسُولِ اللهِ صلى الله عليه و آله وَخَطَّهُ عَلِيٌّ عليه السلام بِيَدِهِ.

وَإِنَّ عِنْدِي لَجِلْداً سَبْعِينَ ذِرَاعاً إِمْلَاءَ رَسُولِ اللهِ صلى الله عليه و آله وَخَطَّهُ عَلِيٌّ عليه السلام بِيَدِهِ، وَإِنَّ فِيهِ لَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أَرْشَ الْخَدْشِ.[179]

['Abdullāh Ibn Sinān said]:

They mentioned Hasan's progeny and mentioned the *Jafr*, so [the Imam] stated: "By God, I have two skins, a goat's and a sheep's, God's Messenger's dictation and written by Ali in his own hand. And I surely have a skin seventy arms' lengths (*dhirā'*), God's Messenger's dictation and written by Ali in his own hand. It has on it everything that people will need, even the damages payable for a scratch."

Five: In *Baṣā'ir al-Darajāt*, related from Ali Ibn Hasan, from Hasan Ibn Husayn Saḥḥālī, from Mukhawwil Ibn Ibrahim, from Abu Maryam, who said:

Abu Ja'far [Imam Bāqir] told me:

عِنْدَنَا الْجَامِعَةُ وَهِيَ سَبْعُونَ ذِرَاعاً، فِيهَا كُلُّ شَيْءٍ حَتَّى أَرْشُ الْخَدْشِ، إِمْلَاءَ رَسُولِ اللهِ صلى الله عليه و آله وَخَطُّ عَلِيٍّ عليه السلام. وَعِنْدَنَا الْجَفْرُ وَهُوَ أَدِيمٌ عُكَاظِيٌّ قَدْ كُتِبَ فِيهِ حَتَّى مُلِئَتْ أَكَارِعُهُ، فِيهِ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

"We have the *Jāmi'ah* and it is seventy arms' lengths (*dhirā'*); on it is everything, even the damages payable for a scratch—God's Messenger's dictation and Ali's handwriting. And we have the *Jafr*. It is *ukāẓī* skin and it is written all over such that its margins are filled up. It contains everything that was and everything that will be, right up until the Day of Resurrection."

Concerning this, Majlisī says:

It is explained in *al-Qāmūs* that

عُكاظ

voweled internally like *ghurāb* is a souk in the desert between Nakhlah and Ṭā'if. *Ukāẓī* skin comes from there.

كُرَاع

also voweled like *ghurāb* is a cow's or sheep's trotter. The plural is *akāri'*.[180]

Six: From *Baṣā'ir al-Darajāt* from Muhammad Ibn al-Hasan, from Aḥmad Ibn Muhammad, from Ali Ibn Ḥakam, from Abān Ibn Othman, from Ali Ibn Abi Ḥamzah, from Abu 'Abdullāh [Imam Ja'far Ṣādiq]: [

> The Imam] was informed that 'Abdullāh Ibn Hasan claimed that he only had the same knowledge as everyone else (*al-nās*) had. So [the Imam] stated:
>
> > 'Abdullāh Ibn Hasan is right; he only has the same knowledge as everyone else. However, by God, we have the *Jāmi'ah* containing everything that is lawful and unlawful, and we have the *Jafr*. By the way, does 'Abdullāh even know whether it is camel skin or sheepskin?
> >
> > And we have Fatimah's Codex (*Muṣḥaf*); by God, there is not a single word of the Qur'an in it, but it is God's Messenger's dictation and Ali's handwriting.
>
> كَيْفَ يَصْنَعُ عَبْدُاللهِ إِذَا جَاءَهُ النَّاسُ مِنْ كُلِّ فَنٍّ يَسْأَلُونَهُ؟! أَمَا تَرْضَوْنَ أَنْ تَكُونُوا يَوْمَ الْقِيَامَةِ آخِذِينَ بِحُجْزَتِنَا، وَنَحْنُ آخِذُونَ بِحُجْزَةِ نَبِيِّنَا، وَنَبِيُّنَا آخِذٌ بِحُجْزَةِ رَبِّهِ؟[181]
>
> What will 'Abdullāh Ibn Hasan do when people of every kind come to him and ask him about every different thing?! Are you not content to be seeking our protection on the Day of Resurrection, while we seek our Prophet's protection, and our Prophet seeks his Lord's protection?!"

In any case, in these hadiths we see that a distinction is drawn between the knowledge on the *Jafr* and the knowledge in the *Jāmi'ah*. It can be understood from this distinction that if the *Jāmi'ah* is truly full of all laws, that which is lawful and unlawful, even the damages payable for a scratch, then the knowledge of the *Jafr* is the explanation of everything that has occurred to all beings, and everything that will be until the Day of Resurrection: battles, the rule of mighty tyrants, the cases of usurpation of the caliphate by the first three, the Umayyads, the Abbasids, and so on.

And as the basis and foundation of all this knowledge was written on skin, and *jafr* means skin, all this knowledge written inside it was called *Jafr*.

The foundation and basis of the *Jafr* were sound and perfected so that unseen matters could be uncovered through them and the hardest problems could be solved through them. It would foretell situations and events. However, as the learning of secrets and the unseen requires the purest soul, it is exclusive to the Imams. They would instruct some of their confidants who had reached the requisite level of internal purity, and would only use it for good. They avoided teaching it to those who were not worthy of it, i.e. those who had not purified themselves spiritually. They warned against abuse of it.

It was Imam Ali and the infallible Imams after him who had true *Jafr* knowledge. Nowadays *Jafr* knowledge is incomplete, and it is not possible to uncover it definitively. However, some pure souls far from public scrutiny may have some true [*Jafr* knowledge].

Before going to Najaf Ashraf, I went to Tehran to begin learning geomancy and there tried to meet with a scholar who was knowledgeable about arcane scientiae, such as conjuring spirits, geomancy, and *Jafr*; there I studied this knowledge for a month.[182] He was very fond of me, and he also wanted to teach me *Jafr* knowledge. He was insistent, saying that he had no son, and was afraid that after his death all his knowledge would be lost!

I realized that learning geomancy alone would take two full years, let alone *Jafr*, which was much more difficult. Note that it was not my primary goal to learn that knowledge. I thought that knowledge would distance me from my primary goal of knowing God. Even if we lived a hundred years, and spent our whole lives on the path of gnosis getting to know our object of worship, we would still fall short, so can we waste our lives learning knowledge of the unseen? That was why I gave up that subject. Another reason was that I felt a peculiar darkness inside me and a tightening of the chest when learning it!

Nor did I go pursue alchemy. Once a very well-known man wanted to offer me alchemy but I did not accept; it was because I thought it would not give me anything for my Hereafter, just worldly gain!

In *Kashf al-Maḥajjah*, Sayyid Ibn Ṭāwūs advises his two sons Ali and Muhammad: "I advise you not to occupy yourselves with alchemy, but rather to occupy yourselves with knowing God because that is true alchemy. Your ancestor the Master of the Faithful knew this science but did not ever use it throughout his life. He rather pursued true alchemy and attained knowledge of God. You are his children and must follow him!"

It is mentioned in many hadiths that the Imams uncovered unseen matters via the *Jafr*. For example Imam Riḍā wrote on the back

of Ma'mūn's covenant: "The *Jāmi'ah* and *Jafr* indicate the contrary of that!" And time and again Imam Ṣādiq would say that the Hasanids' revolts against the Abbasids would not achieve their purpose, blood would be shed unjustifiably, and they would be fruitless. 'Abdullāh Maḥḍ, son of al-Hasan al-Muthannā, the son of Imam Hasan al-Mujtabā, would claim that his son Muhammad was the Mahdī who would rise up. And he introduced him, the pure-soul (Ṣāḥib al-Nafs al-Zakiyyah), as well as his brother, Ibrahim al-Ghamr, to the people and took their pledges of allegiance to him. He even invited Imam Ṣādiq to swear allegiance to Muhammad. It is a long story written in history books.

Muhammad and Ibrahim were two brave, courageous, pious, and generous young men; their father, 'Abdullāh, was also a great Hashemite Alawid chief. However, their knowledge did not reach the level of the Imam's, nor were they worthy of the Imamate. They did not follow Imam Ṣādiq or accept him as Master, but they knew he had unfamiliar, secret knowledge; this concession of theirs would have led to a slump in their market and a refutation of their claim to be Mahdī, so they did not publicly concede it. Because the Prophet had stated that the Mahdī's name would be Muhammad, and he would rise up (reappear) at the time of the tyranny of despotic sultans, 'Abdullāh would say:

> "There is no time worse than this time in which the Abbasids have taken charge, and Manṣūr Dawānīqī, the reckless tyrannical assassin, has usurped the right of Muhammad's family. My son's name is Muhammad. He is brave and entitled to rebel, rule, and govern the nation; therefore he is the Mahdī and the people should concede his authority."

No matter how hard Imam Ṣādiq tried, via his vast knowledge including *Jafr* knowledge, to make them understand that Muhammad, the possessor of a pure soul, was not Qā'im Āl Muhammad (the member of Muhammad's family who would rise up by God's command), that his uprising was useless, because it was not the right and appointed time for the Mahdī's uprising, and that they made thousands of mistakes, they did not listen to what he said! Imam Ṣādiq even foretold for them the exact time of Muhammad's death near Medina, at the hands of Manṣūr's cousin and his vast army from the Levant; he also foretold for them how his brother Ibrahim would subsequently be captured and murdered. He warned them not to revolt in an untimely manner, but to no avail! To make matters worse, they resented him for not joining them and spoke vulgarly about him! They said:

"We have all the necessary qualities for the Imamate, so we must rise up. Delaying is not permissible."

His Holiness knew that rising up at that time was like picking unripe fruit from a tree. They were pleased with people's receptiveness to them and pledge of allegiance to them; but the Imam knew the truth and looked on as someone who knows the future does, who knows the future and realities in the unseen and dominion realms. His advice was to no avail; the Hasanids' tribulations worsened in Manṣūr's prison, and they were killed in prison in Baghdad. Muhammad was killed [quickly], but Ibrahim's suffering was hundreds of times worse. Imam Ṣādiq's tears flowed for those recalcitrants who had no Imam or Master, and whose rebellion was pointless!

They knew that the Imam's knowledge was superior to theirs, but they did not accept it, and acted in ignorance. In the previous hadiths we saw that there was frequent reference to the son of Hasan, i.e. 'Abdullāh Ibn Hasan Ibn Hasan Ibn Ali Ibn Abi Ṭālib. As the Imam said:

"We have the knowledge of the *Jafr*, and we also have knowledge too sublime for al-Hasan al-Muthannā's sons to comprehend."

It is clear from the Imam's reference to them keeping the *Jāmi'ah*, which is the knowledge of all the laws until the Day of Resurrection, and their exclusive possession of the *Jafr* ,which is the knowledge of all events, occurrences, and unseen matters, that the *Jafr* is solely knowledge of future events and elucidation of unseen matters that the Hasanids lacked. So we see that the narrators—especially with regard to the *Jafr*—used to ask the Imam whether he thought that the Hasanids were aware of what their *Jafr* said!

Therefore, it is clear from putting all the narrations together that the *Jafr* is separate knowledge. It has nothing to do with what is lawful and unlawful, in contrast to the *Jāmi'ah*, so they cannot just be merged together. And as the reality of it is beyond our reach, we cannot deny that it is truly attributable to the Master of the Faithful Ali's hand, and we cannot deny that he had a book made out of skin, which elucidated unseen matters. We cannot refute this matter, which is attested to by both the Shi'a and the Sunnis—namely that the Household had knowledge of the unseen stemming from their pure souls.

The highly respected scholar Ayatollah Sayyid Muḥsin Amīn Husaynī 'Āmilī, in his book *A'yān al-Shī'a*, devotes an entire section to the Master of the Faithful's *Jafr*, saying:

One of the Master of the Faithful's compilations is the *Jafr*. *Majma' al-Baḥrayn* says in a hadith:

أَمْلَى رَسُولُ اللهِ صلى الله عليه وآله عَلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام الْجَفْرَ وَالْجَامِعَة

"God's Messenger dictated the *Jafr* and *Jāmi'ah* to the Master of the Faithful."

And in the hadith, it is explained that those two are "goatskin and sheepskin." They contain knowledge of everything, even the damages payable for a scratch, a lash, and half a lash.

And in *Sharḥ al-Mawāqif*, it is narrated from Muḥaqqiq Sharīf that both the *Jafr* and *Jāmi'ah* were written up by Ali. Set out in them numerologically (*'alā ṭarīqat 'ilm al-ḥurūf*) are all the events, right up until the end of the world. And the designated Imams from his progeny knew and ruled by these two.

Here ends the extract.
Al-Qāmūs says:

"A *jafr* is a lamb that has become large, has begun to pasture, and is four months old."

Ṣiḥāḥ al-Lughah says:

"A *jafr* is a kid that is four months old, and whose sides have become distended. It has been weaned from its mother; the female is a *jafrah*."

In the aforementioned *Jafr* hadith, the annex (*muḍāf*) is left implied i.e. *jild jafr* (lambskin/kidskin). Perhaps because of long usage it may have changed its meaning to a proper noun referring to a kind of bullskin or sheepskin.

There is some discrepancy between the narrations on the *Jafr*, to which we shall refer before reconciling them all.

Statement by the Author of *Kashf al-Ẓunūn* on the *Jafr*

The late Amīn quotes all the narrations on the matter from *Baṣā'ir al-Darajāt*, then says at the end:

Putting them all together it can be understood that all the knowledge was written on some of the *Jafr* and some of it was made into a sheath for the weapon or for it and the books. *Kashf al-Ẓunūn* says:

One group claims that Imam Ali Ibn Abi Ṭālib wrote all twenty-eight letters in large print on the lambskin/kidskin (*jild jafr*). He could calculate via particular means, in certain conditions, and via particular words what was on the Table of Destiny and Decree. This knowledge was inherited by the Household one from the other, and by whichever perfect shaykhs (*al-mashāyikh al-kāmilīn*) were affiliated with them and learned from them.

They would keep it well hidden from anyone else, and it is said that no one but the Awaited Mahdī, whose reappearance is expected at the end of time, can understand that book.

Previous prophets' scriptures also say this, as narrated from Jesus Ibn Maryam:

نَحْنُ مَعَاشِرَ الأَنْبِيَاءِ نَأْتِيكُمْ بِالتَّنْزِيلِ، وَأَمَّا التَّأْوِيلُ فَسَيَأْتِيكُمْ بِهِ الْبَارَقْلِيطُ الَّذِي سَيَأْتِيكُمْ بَعْدِي.

"We, the messengers, bring you the revelation but the Paraclete [Muhammad], who will come after me, will bring you its interpretation."

And it is narrated that when Ma'mūn appointed Ali Ibn Musa al-Riḍā as his heir apparent, and wrote a letter of covenant, the Imam Ali Ibn Musa al-Riḍā wrote at the bottom of the letter:

نَعَمْ، إِلاَّ أَنَّ الْجَفْرَ وَالْجَامِعَةَ يَدُلاَّنِ عَلَى أَنَّ هَذَا الأَمْرَ لاَ يَتِمّ

"Yes, but the *Jafr* and *Jāmi'ah* relate that this mandate will not happen."

And it happened just as the Imam had said, because when Ma'mūn realized there was sedition led by the Hashemites, he poisoned the Imam. So says *Miftāḥ al-Sa'ādah*.

Ibn Ṭalḥah says:

The *Jafr* and *Jāmi'ah* are two excellent books; one of them was mentioned by Ali Ibn Abi Ṭālib when he was delivering a sermon on the pulpit in Kufa Mosque, and the other one was what God's Messenger taught him in secret and commanded him to write down. He then wrote disjointed letters like in Adam's book on a *jafr*, i.e. on parchment made from camelskin that they used to write on. It then became well known among the people, because on it was everything that happened to the first people and [would happen] to the last people...

Here ends everything we wanted to quote from *Kashf al-Ẓunūn*.

He then says:

"One of the books written about it (i.e. about the knowledge of the *Jafr*), is *al-Jafr al-Jāmi' wa al-Nūr al-Lāmi'*, by Shaykh Kamāl al-Dīn Abu Sālim Muhammad Ibn Ṭalḥah Nuṣaybī Shāfi'ī (d. 256 AH), a small book in which he says that the Imams from Ja'far's progeny knew the knowledge of *Jafr*, so he chose some of their secrets from [the same book of *Jafr*]."

Here ends the extract [from *Kashf al-Ẓunūn*].

Ibn Khaldūn says in *al-Muqaddimah*, in the section on the foundation of states and nations:

"With reference to the foundation of states (*ḥidthān al-duwal*)[183] specifically, they refer to the book of *Jafr*, and claim that it contains knowledge of all that via narrations and astrology. They do not add to it; they do not know its origin or evidential basis."

[Ibn Khaldūn] says:

Now you know that the basis for [this knowledge] is from Ḥārūn Ibn Sa'īd 'Ijlī, the chief of the Zaydīs; he had a book in which he narrated from [Imam] Ja'far Ṣādiq. It contains knowledge of everything that will happen to the Household generally, and to certain people from it specifically. It occurred to Ja'far and other such important men from [the Household] miraculously and revelatorily (*'alā ṭarīq al-karāmah wa al-kashf*) as it does to such Friends [of God] (*awliyā'*).

It was written down in Ja'far's possession on a bullock's skin. Ḥārūn 'Ijlī narrated from it, rewrote it, and gave it the same name as the skin (*Jafr*) he had copied it from, because lexically *jafr* means "small"; however, by constant usage it became a proper noun referring to this book of theirs.

The *Jafr* contained the strange esoteric interpretation of the Qur'an, [purportedly] related from Ja'far Ṣādiq. However, the book's chains of transmission are not uninterrupted, and its origin is unknown; all that appears from it is irregular words unaccompanied by evidence. If it truly were attributable to Ja'far al-Ṣādiq it would be an excellent reference on the authority of him or men from his tribe who had miraculous knowledge. It is authentically narrated from him that he would warn some of his relatives about incidents that would occur to them, and everything he said would happen happened. He warned his cousin Yaḥyā

where he would be killed, but Yaḥyā disobeyed him, revolted, and was killed in Jawzajān, as is well known.

If other people can sometimes have miraculous knowledge, then what do you think about their having knowledge, faith, vestiges of the prophethood, and grace from God bestowed upon the noble root testifying to its good branches!

Many statements like these have been narrated from the Household and are not attributable to anyone else; there is much like this in the narrations on the 'Ubaydīs' state.

Now consider what Ibn Raqīq narrates concerning the meeting of Abu 'Abdullāh, the follower of 'Ubaydullāh Mahdī, with the daughter of Muhammad Ḥabīb,[184] what they narrated and how they sent it to Ibn Ḥawshab, their missionary in Yemen. He then commanded him to set off [from Yemen] for the Maghreb, and propagate there, on the basis of knowledge dictated to him that his mission would succeed there.

And consider that 'Ubaydullāh built Mahdiyyah after setting up his state in Africa and said:

بَنَيْتُهَا لِيَعْتَصِمَ بِهَا الْفَوَاطِمُ سَاعَةً مِنْ نَهَار

"I built this town of Mahdiyyah so that the Fawāṭim[185] could take shelter some of the day there."

In Mahdiyyah he showed the people where Ṣāḥib al-Ḥimār (Mukhallad Ibn Kidād) was;[186] he kept asking where he had ended up until he was informed that he had reached the place that his grandfather had said he would. At that moment he believed his victory was certain, so he set off from the town, defeated him, pursued him to Zāb district, and killed him.

There many similar hadiths.

Here ends the extract.

A little earlier on, at the beginning of this section, after referring to foretelling future events, Ibn Khaldūn says word for word:

وَوَقَعَ لِجَعْفَرٍ وَأَمْثَالِهِ مِنْ أَهْلِ الْبَيْتِ كَثِيرٌ مِنْ ذَلِكَ، مُسْتَنَدُهُمْ فِيهِ. وَاللهُ أَعْلَمُ. الْكَشْفُ بِمَا كَانُوا عَلَيْهِ مِنَ الْوَلَايَةِ. وَإِذَا كَانَ مِثْلُهُ لَا يُنْكَرُ مِنْ غَيْرِهِمْ مِنَ الْأَوْلِيَاءِ فِي ذَوِيهِمْ وَأَعْقَابِهِمْ. وَقَدْ قَالَ صلى الله عليه وآله وسلم: إِنَّ فِيكُمْ مُحَدَّثِينَ، فَهُمْ أَوْلَى النَّاسِ بِهَذِهِ الرُّتَبِ الشَّرِيفَةِ وَالْكَرَامَاتِ الْمَوْهُوبَةِ.

Much of the same happened to Ja'far and others like him from the Household; the basis of which—though God knows the best—was revelation (*kashf*) via the closeness (*walāyah*) they had [to God], just like to other saints related to and descended from them; as [the Prophet] has stated: "There are some among you who are spoken to (*muḥaddathīn*) [by the angels]!" So [Ja'far and the other Imams] are the people most deserving of these lofty positions and having miracles worked through them.

Rāfi'ī Accuses the Shi'a of Interpreting the Qur'an on the Basis of *Jafr*

Muṣṭafā Ṣādiq Rāfi'ī Miṣrī, in his book *Balāghat al-Qur'an*,[187] says:

No other book in the history of the world has as many commentaries and interpretations as the Qur'an. The Shi'a (*Rawāfiḍ*) even interpret the Qur'an by means of *Jafr*, falsely claiming, foolishly saying, and evilly claiming that they know its esoteric meaning by means of the *Jafr* knowledge that has passed to them!

Apart from them, some others have deduced from [*Jafr* knowledge] insinuations of Unseen knowledge, e.g. that which they attribute to Hasan Ibn Ali: God's Messenger had seen Umayyad kings in his dream, and it had troubled him. So God revealed to him to wipe out all his sorrows:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

The Night of Decree is better than a thousand months (97:3), which is how long the Umayyad government lasted; their days lasted eighty-three years and four months, which is exactly one thousand months.[188]

Rāfi'ī says in the footnote on the word *jafr*:

"Ibn Qutaybah says: '*Jafr* is a kind of skin (goatskin, sheepskin, or calfskin). They believe that the Imam wrote down for them on it everything they needed to do and everything that would be until the Day of Resurrection.'"

He then quotes some examples from their exegesis, which all are fabricated lies, and we are not going to waste time quoting them!

Then he refers to what *Kashf al-Ẓunūn* and *Muqaddimat Ibn Khaldūn* say, and then adds:

"All this is, in our opinion, false and fabricated! What is said about [*Jafr*] so far, is a style of fable and hyperbole, and we do not believe that knowledge of everything that will ever be or even allusion thereto can fit on a bullskin."

Statement by 'Allāmah Muḥsin Amīn on the *Jafr*

The Late Amīn states:

> The apparent meaning of the hadith is that the *Jafr* is a book containing all prophetic knowledge, everything that is lawful and unlawful, rules and the fundamentals of all the laws of their religion and everything of worldly benefit to them that they would need, the foretelling of some events and possibly some exegesis of the equivocal passages of the Noble Qur'an.
>
> However, we did not find any proof that the *Jafr* is a science by which unseen events can be deduced as *Kashf al-Ẓunūn* and other aforementioned works and that has become stuck in people's minds.

In any case it is the consensus of both Shi'a and Sunnis that there is a book called the *Jafr* attributable to Ali, the Master of the Faithful, as is clear from the above.

'Allāmah Amīn Rejects Rāfi'ī's Accusation

Rafi'ī says:

> "...and the Shi'a (*Rawāfiḍ*) interpret the Qur'an by means of *Jafr*..."

and so on up to the end of what his cup overflows with, but it can only overflow with his folly and evil claim!

Firstly, the Shi'a do not interpret the Qur'an by means of *Jafr*. On the contrary, they interpret it just like any other Muslim scholars. They do not claim to have esoteric knowledge from that *Jafr*. Indeed, none of them claims that the *Jafr* has passed to him or even that he has seen it!

True, they narrate that the *Jafr* was in the possession of the Imams of the Household.

If Rāfi'ī is truthful, let him bring us any Shi'a who says that he has the *Jafr*, or who interprets the Qur'an by means of the *Jafr*!

The Shi'a exegeses of the Qur'an are well known, and most of them are in print, e.g. *Tafsīr al-Qumi*, *Majma' al-Bayān*, *Jawāmi' al-Jāmi'*, *Tafsīr Abu al-Futūḥ al-Rāzī*, *al-Burhān* by Sayyid Hāshim Baḥrānī, *al-Tibyān* by Shaykh Ṭūsī, *Tafsīr al-Ayyāshī*, and so on.

Now can Rāfi'ī find in any of them that the Shi'a used the *Jafr* to interpret the Qur'an?!

Just like the previous one, there is no truth to his other claim that others have deduced insinuations of Unseen knowledge from [the *Jafr*].

The other hadith to which he alludes mockingly, insinuating that it is weak by saying:

"like that which they attribute to Hasan...,"

is a hadith related by reliable narrators from God's Messenger, saying that the noble verse was revealed about the duration of the Umayyads' rule. It is not deduced from any *Jafr* or numerology.[189]

This is what troubles Rāfi'ī so, and is too much for him. The verse was revealed about how long his masters the Umayyads would rule—those good, pious people, well known for their service to Islam. That is why he begins mockingly by saying:

"This is what they attribute ..."[190]

The Prophet's Dream about the Umayyad Rule

He relates from and copies Ibn Qutaybah's statement that the Shi'a claim that the Imam wrote them a book of everything they would need to do. However, as is the case with most of these claims that they deposit in their books, the successor copying the predecessor without checking, it is not true, because they only relate narrations via chains of transmission, some of which were quoted above. They say that it was in the possession of the Master of the Faithful and the Imams from his offspring. They relate the hadiths as narrated to them, and as also related by Sunnis, and is approved, as you know, by *Kashf al-Ẓunūn* and Ibn Khaldūn.

However the Akhzamesque disposition is such that it refuses to accept, keep silent about, or do anything but reject, be skeptical about, or criticize any narration concerning any miracle by the Household! [This disposition] made Rāfi'ī say:

"In our opinion this is all fabricated and false!"

He rejects everything that scholars narrate, and that Ibn Khaldūn approves, and that, as you know, is irrefutable.

Rāfi'ī does not believe that knowledge of everything that will ever be or encrypted allusion thereto can fit on a bullskin, as if it means absolutely everything, even ashes being blown away! Rāfi'ī does not even believe that encrypted allusion to the most important matters can fit on it, just because it is narration about the Household, the keys to gate of the city of knowledge!

He says immediately after this in the footnote to his aforementioned book [paraphrasing]: Mālik Nūr al-Dīn Maḥmūd Ibn Zangī constructed a pulpit for al-Aqsa Mosque (Bayt al-Maqdis), twenty odd years before it was conquered. The author of *al-Rawḍatayn* says that this was miraculous; he had read what Abu al-Ḥakam Ibn Barjān Andalusī had said in his exegesis—that when Nūr al-Dīn was just eleven years old, he foretold the conquest of Jerusalem in a particular year, and it was exactly as he had said; this is just one of the wonders that have happened to the blessed nation.

Rāfi'ī believes in and is certain that all these events occurred, but he does not believe that the Prophet could have dictated to his cousin, the gate to the city of his knowledge, everything that ever was [and that it could fit] on a bullskin!

How beautifully Abu al-'Alā' al-Ma'rrī puts it:

لَقَدْ عَجِبُوا لِأَهْلِ الْبَيْتِ لَمَّا أَرَوْهُمْ عِلْمَهُمْ فِي مَسْكِ جَفْرِ
وَمِرْآةُ الْمُنَجِّمِ وَهِيَ صُغْرَى أَرَتْهُ كُلَّ عَامِرَةٍ وَقَفْرِ

Surely they were surprised at the Household, when they showed them their knowledge [written] on a small skin;
Though an astronomer's mirror is small, it depicts every fertile and barren site [in the world].

Everything we have said about this subject thus far is quoted from the second edition of the late Ayatollah Sayyid Muḥsin Amīn 'Āmilī's book *A'yān al- Shi'a* (Damascus: Ibn Zaydūn, 1363 AH), vol. 1, pp. 338–50. This edition was printed within his lifetime and under his direct supervision.

Sayyid Hasan Amīn Corrupts His Father's Book *A'yān al-Shi'a*

However, in the fourth edition (Beirut: Inṣāf, 1380 AH), printed after his death, his son Sayyid Hasan Amīn, condensed everything said on all these pages into fractionally over a page, i.e. vol. 1, pp. 244–46. And it was corrupted beyond recognition!

First of all Sayyid Hasan, at the beginning of the subject on page 338, has edited out what the respectable researcher says in *Sharḥ al-Mawāqif*:

إنَّ الجَفْرَ وَالجَامِعَةَ كِتَابَانِ لِعَلِيٍّ عليه السلام قَدْ ذُكِرَ فِيهِمَا عَلَى طَرِيقَةِ عِلْمِ الحُرُوفِ الحَوَادِثُ إلَى انْقِضَاءِ العَالَمِ وَكَانَ الائمَّةُ المَعْرُوفُونَ مِنْ أَوْلَادِهِ يَعْرِفُونَهُمَا وَيَحْكُمُونَ بِهِمَا.

"Indeed the *Jafr* and *Jāmi'ah* are two books by Ali in which all the events right up to end of the world are stated numerologically. The Imams from his progeny knew them, and judged by them."

This is in spite of the fact that what he says here is very important and is evidentiarily extremely valuable.

Secondly he has edited out all the hadiths from *Baṣā'ir al-Darajāt* adduced as evidence, which took up pages 339–43, except page 340, which said: "They also include that which says that it is bullskin..."

Three: He omits the second half of page 343, which says: "Some of them say that it was sheepskin or camelskin."

Four: He omits what *Kashf al-Ẓunūn* and Ibn Khaldūn's *Muqaddimah* say, which all together took up three pages; it all confirms that the infallible Imams had Unseen knowledge and [non-scriptural] revelation from God (*mukāshafāt ilāhiyyah*). This constituted very strong proof for the Shi'a to refute Sunni claims against them!

Five: He omits Muṣṭafā Ṣādiq Rāfi'ī Miṣrī's false statement in *Balāghat al-Qur'an* that the Shi'a interpret the Qur'an by means of *Jafr*; he also mocks and denigrates Imam Hasan. [Sayyid Hasan Amīn's] late father, Ayatollah Muḥsin Amīn, who had defended the Shi'a and the Holy Imams, categorically refuting all Miṣrī's false claims in three whole pages.

And in short, he has mutilated twelve pages of his late father's work by condensing them into a page and a half!

What excuse can you find for his action? It is sheer betrayal. Did he find fault with Shi'ism and incline towards Sunnism?! Can we imagine any other explanation?

He corrupted all his late father, Sayyid Muḥsin's, discussions, not just this one, in every volume of *A'yān al-Shi'a*, editing out invaluable passages in support of Shi'ism, defending it against attacks by its opponents. He even substituted and changed some wording, thus corrupting the entire book.

Worse yet, he erased all reference to Imam Mahdī; he edited out the whole of his father's discussion on Imam Mahdī in *A'yān al-Shi'a*,

leaving a total of eleven Imams for the Shi'a and concluding the chapter on the Imamate with a discussion on Imam Mahdī's father, Imam Hasan 'Askarī.

Sayyid Muḥsin Amīn had divided volume 4 of *A'yān al-Shi'a* into two parts: part one comprises biographies of Imam Hasan, Imam Husayn, Imam Zayn al-'Ābidīn, Imam Bāqir al-'Ulūm, and Imam Ṣādiq. Part two comprises biographies of Imam Mūsā Kāẓim and the rest of the Imams up to the Imam of our time.

[To explain further], pages 1–325 of part 2 are about Imam Mūsā Ibn Ja'far up to Imam 'Askarī. However, pages 326 to the end of the book, i.e. page 540, of the first edition, published by Zaydūn in Damascus in 1356 AH, i.e. within Sayyid Muḥsin al-Amīn's lifetime, have been completely edited out.

However, after his demise, his son Sayyid Hasan Amīn, who reprinted the book, edited out the discussion on Imam Mahdī and ended the book with the biography of Imam Hasan 'Askarī.

And as he cut 215 pages from the second part of volume 4, which would have made the book look much thinner, he transplanted some of the first part of volume 4 and added it to the second part to hide the cut!

Therefore, in the third edition published after the author's death, part one of volume four is a biography of Imam Hasan, Imam Husayn, and Imam Zayn al-'Ābidīn, and part two is a biography of all the other Imams from Imam Bāqir up to and including Imam Hasan 'Askarī.

Now it is clearly seen that in the third edition printed in 1380, by Maṭba'at al-Inṣāf in Beirut, Sayyid Hasan concludes volume 4, part 2, on page 194 with the biography of Imam 'Askarī, telling the story of the theft of the two 'Askarī Imams' shine on page 194.

It is a great betrayal and an unpardonable crime to manipulate a great scholar's work and reprint it in his name. This person did not believe in the Imam of his time, but he also attributed this disbelief to his sincere believing father who had passed away and could not defend himself. He misrepresents him as believing the Imamate ended with Imam 'Askarī, and made the world think his father was an elevener, instead of a twelver!

Now you see how important the question is! In my opinion it is the biggest crime in the world!

O my dear! If you do not want to believe in the Imam of our time, then do not believe in him. It is up to you! Be forever blind! No one expects you and your Westernized ilk to understand that! But why attribute the same belief to the great and respectable scholar and Shi'a

authority, to such an honorable Shi'a writer who has suffered more than eighty years hunting through libraries to collect information on Shi'ism, and writing, worshiping, and performing pilgrimages!

Why falsely attribute to your father the omission of Imam Mahdī's name?! Deny whatever you want to with Beirutis, pseudo-intellectuals and Westernized people of your ilk at seminars and conferences. Write separate books and even encyclopedias of your own, but do not falsely attribute them to your poor father! No one will criticize you or stand in your way.

We have witnessed a great many such blasphemies that do not even deserve a response because of the sublimity and blessing of the Imam's life and presence!

Attributing such things to that eminent scholar Sayyid Muḥsin Amīn, the author of *A'yān al-Shi'a*, editing out 215 pages about the riser-up from Muhammad's Household from his book, devaluing this superb encyclopedia of his, misrepresenting him to the world as an elevener—this is an unforgivable sin! By God's Right Hand it is a great betrayal!

Naturally I cannot claim that I am the only one who is aware of this, after years of research, study, and comparison of the author's editions of *A'yān al- Shi'a* with his son's editions! *A'yān al-Shi'a* is an internationally well-known book and is a primary Shi'a source. Indubitably, many people are aware of this crime and have exerted efforts to demand its reprint, forcing him to restore all reference therein to Imam Mahdī. However, as he had ended volume 4, part 2 with the biography of Imam Hasan 'Askarī, he made this subject volume 4, part 3 and had it printed by Maṭba'at Dār al-Ta'āruf li al-Maṭbū'āt in Beirut under the title *Volume 4, Part 3* but without mentioning the exact printing date. However, he still edits, changes, and substitutes, as is clear from comparing it with the original. This section is printed in 155 pages, and it ends with the author's signature in the final footnote.

Another Alteration and Crime by Sayyid Hasan Amīn

It is clear that Sayyid Hasan Amīn's complex of rejecting the Imam of our time lingered with him even after he was forced to reprint the Imam's biography; hence, soon afterwards he wrote a separate encyclopedia in his own name, not his father's. I have acquired a first edition of this eight-volume encyclopedia, which is called *Dā'irat al-Ma'ārif al-Islamiyyah al-Shi'iyyah*. The first volume of the set was reprinted in 1393 in Beirut, and its eighth volume was printed in 1394 in Beirut.

He has devoted the whole of the second volume[191] to biographies of the Imams, and says at the beginning:

هذا هو الجزء الثاني من دائرة المعارف الإسلامية الشيعية يتضمن بقية سير الائمة ثم تبتدئ البحوث مرتبة على حروف المعجم.

"This is volume 2 of *Dā'irat al-Ma'ārif al-Islamiyyah al-Shi'iyyah* comprising biographies of the Imams. Thereafter begin discussions arranged alphabetically."

Then he proceeds with the biographies of Fatimah al-Zahrā', Imam Hasan Mujtabā, and then all the Imams after him up to Imam 'Askarī. Every page of the book is divided into three columns, and on page 94, he concludes the biographies of the Imams with Imam Hasan 'Askarī's without a word about the Imam of our time! Then after discussing Muhammad Bāqir Ṣadr, under the title of "The Imams' Role in Islamic Life" on page 97, he begins his various discussions arranged in alphabetical order on page 98. The first word in his encyclopedia is *'Āb-i Ḥayāt* (The Water of Life) and he continues in alphabetical order.

His book is called *Dā'irat al-Ma'ārif* and it is written to introduce the Shi'a, but Shi'a means twelver, not elevener. He does not even mention the Imam of our time, ending his biographies with Imam Hasan 'Askarī.

Now, is it right for a man to write a book in the name of a particular sect, make his own alterations to his findings on their beliefs, and falsely attribute his own version of their beliefs to them?!

We and any other normal people ask him:

"Don't believe in the Imam of our time, but why falsely attribute the same to the Shi'a?"

And why end your presentation of the Imams with Imam 'Askarī?!

We are not telling you to become Shi'a! We are not telling you to be a Muslim! Even if hypothetically you were a Jew or a Christian who would never believe in the Islamic message, let alone God's Remainder being Master—and the last one—may God hasten his blessed reappearance—as a Jew or a Christian who wants to write about the belief of any particular group, you would not be able to add your personal belief and then falsely claim that their beliefs are a mixture of their actual beliefs and your personal belief and present those

findings to society! Various nations have to observe this sound rule when researching any group's beliefs and traditions.

Orientalists who add to, omit from, or otherwise alter their findings on Eastern nations' beliefs have no value themselves and lose their ranks and positions; they have no identity in the world of academia. Another orientalist will come along, refute what his predecessor said, and show what findings he has doctored. True orientalists, who are rare, never give up investigating and researching, and never attribute anything to any people unless they are sure they have taken a fully representative sample. They try to be completely impartial in their investigation and never mix in their own opinions or inclinations with those of the subject they are studying; what then of someone who has a reputation and status because of the eminence of a great father, who even if cut to ribbons, would not deny the Imam of his time? This son of his (Sayyid Hasan Amīn) has destroyed the foundation and pillar of that, claiming that the Shi'a were cut off without any master in charge of their affairs, contrary to explicit statements by God's Messenger and the Imams who followed him, one after the other, and contrary to those with certainty who actually met them, and falsely attributed this [elevener] belief to them. People with insight know that this philosophy stinks of modernization, Westernization, abandonment of family roots, and contamination by narrow-sighted and stupid worldviews!

Sayyid Hasan Amīn also clearly realized that he would face criticism for erasing the name of God's Greatest Remainder, so he added seven short lines about the Imam to the twelve parts in the three-volume folio reprint of *Dā'irat al-Ma'ārif*, to defend himself from these attacks. In this third edition printed in 1401 AH by Dār al-Ta'āruf in Beirut, the first volume is equivalent to four volumes of the first edition. The Sayyid says so in volume 1, part 2 after presenting the same information as in the first edition about all the Imams up to Imam Hasan 'Askarī and ending on page 62. He then says on page 63:

مُحَمَّد بن الحَسَن المَهْدِيّ عليه السّلام

ولد سنه 255 بسامرّاء في ايّام المعتمد، ولم يخلّف أبوه ولداً غيره وكانت سنّه عند وفاة أبيه خمس سنين، وكان سفراؤه في الغيبة الصُّغرى عثمان بن سعيد، ثمّ ابنه محمّد بن عثمان، ثُمّ الحسين بن روح، ثمّ عليّ بن محمّد السَّمُريّ، وكان بين مولده وانقطاع السّفارة أربع وسبعون سنة.

> He was born in 255 in Samarra, during al-Mu'tamad's term. His father did not have any other children. He was five years old when his father passed away. During his lesser occultation, his deputies were Othman Ibn Sa'īd, then his son Muhammad Ibn Othman, then al-Husayn Ibn Rawḥ, then Ali Ibn Muhammad al-Samurī. The interval between his birth and the end of the deputyship was seventy-four years.

Note that he does not use any of the Imam's titles such as the Holder of the Mandate, He Whose Time It Is, God's Remainder, or other such titles, nor does he refer to his life, his miraculous longevity, or anything else, even though he has filled up the gigantic three-volume, twelve-part encyclopedia with thousands of unnecessary subjects!

In any case, the only reason we state all this is to warn our friends and beloved religious sciences students that any editions of *A'yān al-Shi'a* produced by Sayyid Hasan are corrupted and worthless. For their studies and research and as a resource for their academic discussions, they should refer to the first editions printed within his father's lifetime.

We should not expect any better of Sayyid Hasan Amīn, who had his book published with a picture of him, clean-shaven and wearing Western clothing, complete with a Christian necktie! We should be wary about anything quoted in it and compare it with what the author of *A'yān al-Shi'a* says; otherwise it is worthless.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

O you who believe, if a profligate should bring you some news, verify it, lest you afflict some people out of ignorance, and [then] *become regretful for what you have done* (49:6).

Mughniyyah's Statement on the *Jafr*

Shaykh Muhammad Jawād Mughniyyah has mentioned in *al-Shi'a wa al-Tashayyu'*:

> *Al-Jafr*:
>
> Some Sunni and Shi'a books say that the Household have *Jafr* knowledge, and that they inherited it from each other, Imam from Imam from their ancestor the Greatest Messenger. Sunni books that refer to the *Jafr* include *al-Mawāqif* by Ījī, Jurjānī Ḥanafī's commentary on it, and *al-Fuṣūl al-Muhimmah* by Ibn Ṣabbāgh Mālikī and Abu al-'Alā Ma'arrī.

(Here the late Mughniyyah quotes the same two couplets of poetry as we did from *A'yān al-Shi'a* above, then says:)

Some Sunnis and Shi'a reject this, and do not believe that the Household or anyone else have anything called *Jafr*.

So what is *Jafr* knowledge?

Those who believe in the *Jafr* disagree over what it means. Some say that it is a kind of numerology (*'ilm al-ḥurūf*) through which knowledge of future events is deduced.

Others say: The *Jafr* is a book made of skin[192] containing everything that is lawful and unlawful, and the fundamentals of all the laws that people will ever need for the good of their religion and their worldly affairs.[193]

Therefore the *Jafr* has nothing to do with Unseen knowledge.

Curiously a great Ḥanafī scholar (Sharīf Jurjānī) believes that it is the first and says: "Unseen events are deduced from the *Jafr* that the Household have," while a great Imāmī scholar, Sayyid Muḥsin Amīn contradicts him, saying that [the *Jafr*] is just knowledge of everything that is lawful and unlawful. On the other hand, Jurjānī says in *al-Mawāqif* and in the commentary thereon, vol. 6, p. 22: "The *Jafr* and *Jāmi'ah* are two books by Ali in which there is reference, numerologically, to all events up to the end of the world; the well-known Imams from his progeny knew that [knowledge] and ruled by it."

Sayyid Muḥsin Amīn says in *Naqḍ al-Washī'ah*, p. 295:

"Though many people believe it, the *Jafr* is not a field of knowledge, and it is not based on tables of letters! There is no tradition or narration on it...However, people have exaggerated in their explanation of it, and made baseless claims about it; it is what they do."

He says in *A'yān al-Shi'a* (1960), part one, vol. 1, p. 246:

"The apparent meaning of the traditions is that the *Jafr* is a book containing prophetic knowledge of what is lawful and unlawful, and whatever people will need—the laws of their religion and what is good for their worldly affairs."[194]

Sayyid Amīn, whose knowledge and faith is trusted by all the Imāmiyyah, denies that the Household have *Jafr* in the sense of any Unseen knowledge; however a great Ḥanafī scholar says:

"They have knowledge of everything that will happen until the end of the world!"

So it is clear what the problem is with what Shaykh Zuhrah and others say—that belief in the *Jafr* is exclusive to the Imāmiyyah, and they believe that the Household deduce Unseen knowledge from [the *Jafr*]. Other non-Imāmī Muslim sects only make such claims and attribute them to the Imāmiyyah, to stir up trouble. They did the same in claiming the Qur'an is corrupted, or that some of it is missing, and claiming [the Imams] receive revelation or inspiration.

Nevertheless the matter of the *Jafr* is not a fundamental of the religion or of the *madhhab* according the Imāmiyyah. On the contrary, it is a matter of narration, just like *raj'ah*.[195] Whoever is satisfied with the evidence believes in it and whoever is not, does not. In either case he will still be a Sunni Muslim if he was originally a Sunni, or still be a Shi'a Muslim if he was originally a Shi'a Muslim.[196]

We see that Ayatollah Sayyid Muḥsin Amīn and Shaykh Muhammad Jawād Mughniyyah deny *Jafr* knowledge in the sense of knowledge of the Unseen by way of divination of future events. Note, however, the extra words that we saw in *A'yān al-Shi'a*:

الاخبار عن بعض الاحداث

"Foretelling some events," which are missing from *Naqḍ al-Shī'ah*, as quoted by Mughniyyah. This must all be pondered and addressed, but before that we must explain what Mughniyyah says about the knowledge of the Imams, and set out the objections that have been raised to that, and then move on to the controversy surrounding *Jafr* knowledge.

Statement by Mughniyyah on *Jafr*

Mughniyyah, in *al-Shi'a wa al-Tashayyu'*, says after a brief explanation of the Imams' knowledge:

Sharīf Murtaḍā says in *al-Shāfi*, p. 188: "God forbid we should predicate of the Imam any knowledge beyond what his guardianship dictates. The laws of the Shari'a have been attributed to him, but knowledge of the Unseen is excluded from that."

On page 189 he says: "It is not necessary for the Imam to have professional, occupational, or craftsman's knowledge, or anything else that has nothing to do with the Shari'a; experts on those should be consulted. The Imam has to know the laws, and independently so, without needing any-

one else to learn them, because he is charged with establishing and implementing them."

Ṭūsī says in *Talkhiṣ al-Shāfī*, printed with *al-Shāfī*, p. 321:

"An Imam has to know about what he has to give a ruling on, but he does not have to know that which is beyond his remit,"

i.e. matters that do not concern him and on which he is not consulted.

This is entirely in conformity with what the Imāmī Shi'a say, i.e. that the Imam is [just] one of God's servants, human in his nature and characteristics, not an angel or a prophet. As for his being general chief of both religious and worldly affairs, that only necessitates his knowing the laws of the Shari'a and the policy of general affairs.

How can a belief that their Imams have Unseen knowledge be attributed to the Imāmi Shi'a, when they believe in God's Book and recite God's words that quote His Messenger as saying:

وَلَوْكُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

Had I known the Unseen, I would have acquired much good (7:188); God's words:

إِنَّمَا الْغَيْبُ لِلّٰهِ

[Knowledge of] *the Unseen belongs to God alone* (10:20); and God's words:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللّٰهُ

Say: "No one in the heavens or on the earth knows the Unseen except God...." (27: 65).

Shaykh Ṭabrisī says in *Majma' al-Bayān*, by way of commentary on Hūd, verse 123:

وَلِلّٰهِ غَيْبُ السَّمٰوَاتِ وَالْأَرْضِ

To God belongs the Unseen of the heavens and the earth (11:123): "Whosoever attributes to the Shi'a the belief that the Imams have knowledge of the Unseen is being unfair to them. We do not know any of them who consider it permissible for any creature to be described as having Unseen knowledge."

As for the knowledge of the Unseen narrated from the Master of the Faithful by both Sunnis and Shi'a, foretelling future events in sermons about great battles in the future (*malāḥim*) and so on, such as the allusion to the Chief of the Zanj (Ṣāḥib al-Zanj), what the nation would encounter at the hands of the Marwanids, and whatever else

he and the Imams from his offspring foretold, this is information received from the Prophet—some of what God taught him. Therefore it makes no sense to attribute to those who relate these well-known narrations from them, a belief that [the Imams] know the Unseen.

This is nothing but a scurrilous insult, saying that they are deviant or even unbelievers, which no expert on *madhhab*s would approve. God is the Judge, and toward Him is the destination!

If it is supposed that there is any narration or opinion attributing Unseen knowledge to the Imams, it must be rejected according to the consensus of all the Muslims.

Imam Riḍā said:

لَا تَقْبَلُوا عَلَيْنَا خِلَافَ الْقُرْآنِ؛ فَإِنَّا إِنْ تَحَدَّثْنَا حَدَّثْنَا بِمُوَافَقَةِ الْقُرْآنِ وَمُوَافَقَةِ السُّنَّةِ. إِنَّا عَنِ اللهِ وَعَنْ رَسُولِهِ نُحَدِّثُ، وَلَا نَقُولُ: قَالَ فُلَانٌ وَفُلَانٌ.

فَإِذَا أَتَاكُمْ مَنْ يُحَدِّثُكُمْ بِخِلَافِ ذَلِكَ فَرُدُّوهُ؛ إِنَّ لِكَلَامِنَا حَقِيقَةً، وَإِنَّ عَلَيْهِ لَنُوراً؛ فَمَا لَا حَقِيقَةَ لَهُ وَلَا نُورَ عَلَيْهِ فَذَاكَ قَوْلُ الشَّيْطَانِ.

Do not believe that we have said (*lā taqbalū alaynā*) anything contrary to the Qur'an, because whenever we narrate a hadith, we narrate in conformity with the Qur'an and in conformity with the Sunnah. We narrate from God and from His Messenger, and we do not say: "So-and-So and So-and-So said."

Therefore, when anyone comes to you narrating hadith contrary to that, reject it! Surely there is truth to what we say and there is Light in it. Whatever has no truth to it and no light in it, is the word of Satan.

In summary, the Shi'a believe that the Imams' knowledge and teachings are limited to God's Book and the Prophet's Sunnah. Every Imam from the first to the twelfth Imam just has comprehensive A–Z knowledge of these two sources, such that the meaning of no verse of the Qur'an, both revelation and interpretation, or any of the Prophet's Sunnah, word, deed, or tacit approval, eludes them. No one else has ever attained or will ever attain this status. This is why they are an example for all the people after their ancestor the Messenger.

The Household learned, understood, and memorized the science of the Book and the Sunnah from God's Messenger alone, and the Prophet himself received it from Gabriel and memorized it; Gabriel received it from God; so the difference there is, is intermediary. As the Imāmi poet says:

إِذَا شِئْتَ أَنْ تَبْغِي لِنَفْسِكَ مَذْهَباً يُنَجِّيكَ يَوْمَ الْبَعْثِ مِنْ لَهَبِ النَّارِ
فَدَعْ عَنْكَ قَوْلَ الشَّافِعِيِّ وَمَالِكٍ وَأَحْمَدَ وَالْمَرْوِيَّ عَنْ كَعْبِ أَحْبَارِ
وَوَالِ أُنَاساً نَقْلُهُمْ وَحَدِيثُهُمْ رَوَى جَدُّنَا عَنْ جَبْرَئِيلَ عَنِ الْبَارِي.

If you want to pick a *madhhab* to rescue you from the flame of the Fire on Resurrection Day,
Forget what Shāfi'ī, Mālik, and Aḥmad say, and that which is narrated from Ka'b al-Aḥbār,
And accept as master people whose transmission and narration is narrated by our ancestor from Gabriel from the Creator!

Ali received his knowledge from the Prophet, and Hasan and Husayn learned it from their father; then Ali Ibn al-Husayn learned it from his father, and similarly every Imam learned it from the Imam prior to him. Never ever has a Companion or historian said that any Imam learned his knowledge from any of his Companions or followers. So people learned their knowledge from the Imams, but no Imam ever learned from other people.

Imam Ṣādiq says:

عَجَباً لِلنَّاسِ يَقُولُونَ: أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ اللهِ، فَعَمِلُوا بِهِ وَاهْتَدَوْا، وَيَرَوْنَ أَنَّا أَهْلَ الْبَيْتِ لَمْ نَأْخُذْ عِلْمَهُ وَلَمْ نَهْتَدِ بِهِ، وَنَحْنُ أَهْلُهُ وَذُرِّيَّتُهُ؛ فِي مَنَازِلِنَا أُنْزِلَ الْوَحْيُ، وَمِنْ عِنْدِنَا خَرَجَ الْعِلْمُ إِلَى النَّاسِ. أَفَتَرَاهُمْ عَلِمُوا وَاهْتَدَوْا، وَجَهِلْنَا وَضَلَلْنَا؟

How odd of people to say they learned all their knowledge from God's Messenger, put it in practice, and were guided, but we, the Household, have not learned his knowledge, and have not been guided by it, even though we are his family and his offspring! It was in our houses that the revelation was sent down; it was from us that the knowledge found its way to the people. So do you think they learned and were guided, but we remained ignorant and went astray?!

Imam Bāqir says:

لَوْ كُنَّا نُحَدِّثُ النَّاسَ بِرَأْيِنَا وَهَوَانَا لَهَلَكْنَا؛ وَلَكِنَّا نُحَدِّثُهُمْ بِأَحَادِيثَ نَكْنِزُهَا عَنْ رَسُولِ اللهِ، كَمَا يَكْنِزُ هَؤُلَاءِ ذَهَبَهُمْ وَفِضَّتَهُمْ.

"If we had spoken to people according to our own opinion and whim, we would be doomed; rather, we relate to them hadiths we have

amassed from God's Messenger, the same way that those [people] amass their gold and silver! Hence the ignorance or fabrication is clear in anyone saying that the Shi'a allege that the Imams, knowledge is inspired to them, and not acquired by them."

Some have gone even further in saying that the Shi'a believe that the Imams receive revelations, but this is refuted not only by the aforementioned hadiths, but also by what Shaykh Mufid says in *Awā'il al-Maqālāt*:

قَامَ الاتِّفَاقُ عَلَى أَنَّ مَنْ يَزْعُمُ أَنَّ أَحَداً بَعْدَ نَبِيِّنَا يُوحَى إِلَيْهِ فَقَدْ أَخْطَأَ وَكَفَرَ.[197]

"The consensus is that whoever believes that anyone else after our Prophet receives revelation is in error and is an unbeliever!"

This was what Mughniyah wrote about the Imams' knowledge out of love for and protectiveness of Shi'ism. However, love and concern should not make us deny some of the unique qualities and merits of the Imams just to protect us from what the Sunnis say and to put out the fire of discord and controversy.

Some of what Mughniyah quotes from eminent scholars, and comments on, is correct, but some of it is incorrect, for the following reasons.

Although the Imams learned knowledge from their fathers, from God's Messenger—that is, they acquired some of their knowledge—without a doubt, this knowledge was added to esoteric, God-given knowledge. Unless the light of that esoteric knowledge shines in the heart, acquired knowledge on its own does not achieve the purpose.

Their instincts and natures are human, but this does not prevent them from splitting open their inherent receptiveness and true knowledge that springs from their depths, or stop them from voluntarily, and not forcibly or in a predestined way, having aptitudes and knowledge that cannot be attained by everyone, namely knowing Unseen things and discovering secrets, reading people's minds and intentions, future events, and so on.

And when we see that those among us who know God and God's command have such knowledge, is it right for us to deny it of the Household, whose only crime is that they are from the Household and have learned knowledge from each other?!

Indubitably every Imam does learn from his predecessor, but it does not mean that the previous Imam explains to the next one all the particulars of secondary matters from the Book of Ritual Purity to the

end of the Book on Damages, or enumerates to him all the particulars of rational sciences (*'ulūm 'aqliyyah*) or theology (*ma'ārif ilāhiyyah*).

Rather, it means that the previous Imam teaches his successor the general principles and fundamentals. As for deducing ancillary matters, explanation thereof and elaboration and expansion thereon according to the various situations, in accordance with the environment, and the now-ready nation, and as per the requirements of the time and the place—all this falls to the current Imam.

Therefore, working out the particulars from the general principles of the Book and Sunnah requires exercise of their mental acuity and perception with their hearts, which is referred to as insight into the Unseen (*mushāhadāt ghaybiyyah*), and they possess it more than anyone else.[198]

We do not claim that this is impossible for anyone else, but rather that the majority do not follow this way, and their potential to uncover the Unseen remains hidden; however, the Imams followed this way, applied themselves, and reached the status of Imams and leaders. If others also want to take this path, God's path is open to them. They can arrive at the same place as the Imams, with the exception of the leadership and the Imamate, which are exclusive to them, interminable, and non-transferable.

And secondly what do you have to say about the Imams who became Imams at an early age and could not spend their days and nights being trained by their fathers and grandfathers?! What do you say about the Imam of our time, who lost his father at the age of four?! What?! Do you want to say that his father whispered to him: "My father relates so and so from...God's Messenger," from Imam Mahdī's birth up to the age of four—right up until the last moment of his [Imam 'Askarī's] life?

And what do you say about Imam Jawād? He was about eight or nine when his father, Imam Riḍā, died; add to that a further two years when his father was away, and there was no apparent meeting between them. So Jawād al-A'immah only saw five to seven years of his father's life!

You have to concede that their knowledge is God-given, and it makes no difference whether the predecessor Imam is present or away. Hence a four-, five-, or six-year-old, by discovering the truths of monotheism, can become an Imam to the nation and an authority even to very old people who do not have the level of monotheism, knowledge, breadth, and comprehensive understanding. Of course at that early age he lacks the whole knowledge and understanding of the Imam, that is, he has not attained the acquired knowledge;

otherwise the inferior truly would be promoted above the superior one, and their objection to Ibn Abi al-Ḥadīd's dictum:

الْحَمْدُ لِلّٰهِ الَّذِی قَدَّمَ الْمَفْضُولَ عَلَی الافْضَل

"Praise belongs to God, Who promoted the inferior one over the best one," would lose all its significance.

This response does not just apply to the Imam of our time and Imam Jawād, peace be upon them both. It applies to all the Imams. All the Imams had both acquired knowledge and God-given unacquired knowledge.

Three: The Qur'an says that Unseen knowledge belongs to God alone. However, this means independently so, but what objection is there to God bestowing it on someone by manifesting it without the recipient knowing it independently?!

Four: It is the norm of the Shi'a and their Imams to link together and note general verses with those that particularize them.

The generality of verses that say that Unseen knowledge is God's alone is particularized by:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدا.

The Knower of the Unseen; He never discloses his Unseen to anyone, except to a messenger He approves of. Then He dispatches a sentinel before and behind him, so that He may ascertain that they have delivered the messages of their Lord, and He comprehends all that is with them, and He keeps count of everything (72:26–28).

In other words, it explains that God is the only inherent Knower of the Unseen; He does not disclose it to anyone else but His approved Messenger, whom He informs of His Unseen.

And as this verse refers exclusively to every Messenger and every Prophet, you can say: all the attributes of the Prophets and knowledge of the Envoys are predicated of the twelve Imams, except prophethood, as per the hadith upon which there is the consensus of both sects:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

"[O Ali,] you are to me as Aaron was to Moses except that there is no Prophet after me."

In this case all the positions and levels of the messengers, except prophethood, are predicated of the Master of the Faithful, and according to the consensus of all the Shi'a scholars, all the Master of the Faithful's merits, knowledge, ranks, and positions are predicated of

all the other infallible Imams; one of their most important levels and stations is knowledge of the Unseen, disclosure [to them] of divine secrets, and their being apprised of hidden facets and secrets of monotheism, which covers all other imaginal revelations (*mukāshafāt mithāliyyah*).

We dedicated volumes 11 and 12 of this series *Knowing the Imams* exclusively to Imam Ali's knowledge, and the whole of volume twelve is about his Unseen knowledge; in Lessons 166–70, we imparted undeniable information on his knowledge of the Unseen, all this by way of commentary on these blessed verses:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ.

The Knower of the Unseen; He never discloses his Unseen to anyone, except to a messenger He approves of (72:26–27).

All this was about all the knowledge of the Imams and especially about the Master of the Faithful Ali's knowledge. The author of *A'yān al-Shi'a* claimed *Jafr* knowledge was restricted to knowledge of everything that is lawful and unlawful, and public interest in this world and the next, and without any evidence stripped it of esoteric revelations. In response we say to *A'yān al-Shi'a* and its author, as referred to in detail above: Why must we deny *Jafr* knowledge in the sense of divination of future events and Unseen knowledge by way of setting out letters, the way God's Messenger taught the Master of the Faithful, Ali? Why do we not consider it to be a complete and independent science—not like the notorious *Jafr* currently in circulation? However, on the subsistence level (*maqām al-thubūt*) we must refer to the common rule:

كُلُّ مَا قَرَعَ سَمْعَكَ مِنَ الغَرائِبِ فَذَرْهُ فِي بُقْعَةِ الإِمْكَانِ مَا لَمْ يَذُدْكَ عَنْهُ قَائِمُ الْبُرْهَانِ.[199]

"Whenever you hear something curious, assume it to be possible until someone adducing proof dissuades you thereof."

On the level of affirmation, do all those transmitted proofs not suffice?

Ījī and Sayyid Sharīf Confirm That Secret Knowledge Is Acquirable Via the *Jafr*

Do the words of Ījī, a great Sunni scholar and theologian, in *al-Mawāqif* and the attestation of the esteemed scholar Mīr Sayyid Sharīf Jurjānī in *Sharḥ al-Mawāqif* not suffice? As [the latter] says: "The *Jafr* and *Jāmi'ah* are two books by Ali in which all the events that will occur up to the end of the world are numerologically (*'alā ṭarīqat 'ilm al-ḥurūf*)

stated; the well-known Imams from his offspring know [those books] and rule by them."

This man was a great Sunni theologian, and he has the best commentary on Taftāzānī's *al-Muṭawwal*?! Proof of his thoroughness is the testimony of Khājah Ḥāfiẓ Shīrāzī, the Shi'a poet and pride of Islam and Shi'ism, who was his student, and regularly attended his class.[200]

Does the testimony of Ibn Ṣabbāgh Mālikī in his invaluable book *al-Fuṣūl al-Muhimmah* not suffice?! It is still considered to be an important source and reference by great Shi'a scholars.

What?! Do half of all the narrations there are on the matter not suffice? We quoted Majlisī, who in turn quoted from Ṣaffār's *Baṣā'ir al-Darajāt*, where Imam Riḍā explicitly states: "The *Jafr* and *Jāmi'ah* indicate that this mandate [the succession] will not happen."

Does the lengthy statement in *Kashf al-Ẓunūn*, by a Sunni man, and cited in full above, not satisfy you?!

Then what about Muhammad Ibn Ṭalḥah Shāfi'ī's saying in *Maṭālib al-Sa'ūl*? He is one of the greatest Sunni scholars, and Shi'a scholars also rely on what he says, as evidenced by numerous useful quotes from this invaluable book of his in their own works. Is it not enough for you?!

Does what Ibn Khaldūn says in his *Muqaddimah* not suffice? As quoted in full, above, he says: "It is authentically narrated from [Imam Ṣādiq] that he warned some of his relatives about incidents that would occur to them, such as Yaḥyā Ibn Zayd, about where he would be slain, but he disobeyed, rebelled, and was killed in Jawzajān, as is well known." He narrates long passages referring to similar events and says [paraphrasing]: "There is no doubt that the like of this issued from the Household!"

All this is from well-known and important Sunni sources. Their opinions and statements are considered to be reliable and authoritative by historians, biographers, and theologians, let alone hundreds of books by Shi'a scholars, all of which refer to the *Jafr*. They do not doubt that it is attributable to the Master of the Faithful.

We recited poetry by Abu al-'Alā al-Ma'arrī and noted how he explained the matter and proved it in defense of the Household and to dispel the astonishment of those who would sow doubt; we all know that Abu al-'Alā' was rigorous in his research and would never hasten to speak until anything had been proven to him.

And how well Ibn Khaldūn proved it in what he said about this matter:

> When a miracle (*karāmah*) is worked through others, what do you think about them [with their] knowledge, faith, and vestiges of the prophethood, special attention from God through their noble root testifying to their good branches? Many [miracles] were worked through Ja'far and his like from his family based on—though God knows best—revelation (*kashf*) through the nearness they had [to God] (*mā kanū 'alayh min al-walāyah*). If the like is not denied of other saints' families and offspring [then why deny it of them]?!

The Difficulty Scholars Who Have Not Studied Mysticism Have in Believing in Matters Pertaining to the Unseen

Hence, we should say to the author of *A'yān al-Shi'a* and whoever follows in his footsteps: Your skepticism is inappropriate; if you, like the other students, had attended the lessons of the great gnostic and scholar, the late Ākhund Mullā Husayn-Qulī Hamedānī, in Najaf, it would have been easy for you to believe this and similar matters! However, it is not just you but every scholar of yours who has not quenched his thirst from that drinking hole, and merely satisfied himself with jurisprudence, legal presumptions (*uṣūl*), hadiths, and exegesis, and not illuminated his heart with heavenly light or presentially touched the worlds of the Unseen, who suffers this same illness! [You do not believe] unless some Sunni scholars' discussions and writings offend you, and they say to you rhetorically pursuant to your own words:

> "Proof of our being worthier is that presential knowledge and knowledge of the Unseen have often been witnessed among our great mystics. Their names and biographies are recorded in history books, and their schools survive to this day."

But you do not believe that your infallible Imams, who you believe are God's Messenger's successors, do not receive any esoteric revelation (*inkishāfāt bāṭiniyyah*) or presential knowledge (*'ulūm shuhūdiyyah*); thus our scholars who have fared the way of mysticism are superior to and more advanced than your Imams.

Only then are you embarrassed and do you hasten to predicate of them the knowledge of the Unseen and even *Jafr* with a thousand and one proofs so as not to lag behind the caravan! In any case, this kind of reasoning does not make souls fragrant. This matter remains too obscure for the believing Shi'a unless he follows the path of practical mysticism and travels the way of the Imams in order to know them.

The late Sayyid Muḥsin Amīn did not take part in Ākhund's class, and he himself regretted it.

In *Ma'ādin al-Jawāhir*, vol. 4, p. 77, he says: "Then we rented a house in the district of Ḥuwaysh in Najaf and moved into it, and then we started studying and teaching there; our neighbor was Shaykh Mullā Husayn-Qulī Hamedānī, a well-known scholar, mystic, and ethicist."

I attended his ethics class twice, but gave it up to concentrate on jurisprudence and legal presumptions (*uṣūl*), but later on, when he passed away, I regretted not having attended his ethics classes while he was still alive!

He passed away while we were still in Najaf, and the majority of his students were pious mystics, but some were the exact opposite, because wisdom is like the rain; when it rains on a tree bearing bitter fruits all its fruits become even bitterer, but when it rains on a tree with sweet fruits, its fruits become even sweeter.

We do not mean that the Ākhund's students were expert in *Jafr* and used it to uncover the Unseen! But his cleverest students had comprehensive knowledge of the imaginal world and the intellect, and had presential knowledge of all affairs in their hearts at every instant. This is a position that cannot be reached by *Jafr* or geomancy.

What we mean is that believing in *Jafr* and so on is easy for someone who has traveled along God's path and has comprehensive knowledge of the imaginal and intellectual realms. He never demands strong cerebral proof, because its existence is a given for him at the earliest stages. Transmitted evidence is enough proof for him.

'Allāmah Bahjat Reads the Author's Mind

Another amazing thing is that recently one of the greatest scholars[201] came to see me in the holy city of Mashhad; during our discussion he said something to me that can only be explained by his being able to read minds and having knowledge of imaginal Unseen matters.

Note that in the month of Shawwāl 1413 AH, I had a heart attack and was in intensive care in Qā'im Hospital in Mashhad for four nights, and in the general ward for nine nights. The doctors then released me and praise be to God I was back home and able to carry on with my academic work, after a fashion.

One day, one of the greatest scholars, who was accompanied by a student of his, came to my house to visit me; I was home alone except for my eldest son, Ḥājj Sayyid Muhammad Ṣādiq.

Before my heart attack God had graced me by my diligently performing supererogatory night prayer and worship. However, when I fell ill, this grace was taken away from me! Then after returning home, I gave up this act of worship because I was troubled, worried, and suffering from insomnia most of the night!

When this great man came to me, after greeting me, exchanging niceties, and asking after my health, he told me:

I have read a hadith from one of the Imams in *Biḥār al-Anwār* that says:

قِيَامُ اللَّيْلِ

Standing at night or

صَلَوةُ اللَّيْل

praying at night—I do not remember the exact words—

مَطِيَّةُ اللَّيْل

is as a night horse [taking one to one's destination with ease]![202]

I fell silent and just listened; it seemed as if I had not listened to his advice to me, and not resolved to perform supererogatory night prayers again!

Then after speaking about various matters, he repeated himself, saying:

I have seen in *Biḥār al-Anwār*:

قِيَامُ اللَّيْلِ او صَلَوةُ اللَّيْلِ مَطِيَّةُ اللَّيْلِ

"Standing, or praying at night, is a night horse [taking one to one's destination with ease]!"

And God also says in the Qur'an:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

Indeed the watch of the night is firmer in tread and more upright in respect to speech (73:6).

As I knew that my son was regular with night prayer, and that those words were directed at me because of my insomnia, I realized that I should not give up, abandon, or make light of this important prayer even though I was ill and indisposed.

Now the question is, when we see something like this with our own eyes, is it right for us to doubt that the Imams have Unseen

knowledge, read innermost thought, and know secrets like *Jafr*—which is well-known?!

Now that we are concluding our discussion on the *Jafr*, the book attributed to the Master of the Faithful, it is appropriate to quote what Justice (Mustashār) 'Abd al-Ḥalīm Jundī says:

> Concerning the book of *Jafr*, attributed to Imam Ṣādiq, Ibn Khaldūn (732 AH-806 AH), says:
>
> > Know that the origin of the book of *Jafr* is that the chief of the Zaydīs, Hārūn Ibn Sa'īd Bajalī, had a book that he narrated from Ja'far al-Ṣādiq; it contained knowledge of everything that would happen to the Household in general, and to some individuals from it in particular.
> >
> > That happened to Ja'far and others of theirs equal to him as miracles worked through and revelation (*kashf*) to the like of them.
> >
> > It was written on the hide of a small bull in Ja'far's presence. Hārūn Ibn Sa'īd Bajalī related it from [Ja'far], scribed it, and called it the *Jafr* after the skin it was written on because lexically *jafr* means "small" [and as it was written on the hide of a small bull, it was called *Jafr*, which means "small"]. This name then became a proper name for the book in their possession.
> >
> > It contained interpretation of the Qur'an, its esoteric meaning, and the strange meanings related from Ja'far al-Ṣādiq. The chain of transmission of this book is not unbroken, and its origin is unknown. All that appears from it is strange words unaccompanied by proof.
> >
> > If it could be authentically attributed to Ja'far al-Ṣādiq, it would be an excellent source from him or from the men from his family, because they are people through whom miracles are worked.
> >
> > It is authentically related from him that he warned some of his relatives of incidents they would be involved in, and it was as he said. And there are numerous hadiths that prove that the *Jafr* is not the same as the *Jāmi'ah*; some say that the *Jafr* was one of Alī's compilations dictated to him by the Prophet.
> >
> > There are two *Jafrs*: the white Jafr (*al-Jafr Abyaḍ*), which is a container made of skin containing all the knowledge of all the Prophets, their executors, and deceased Israelites; and the red Jafr (*al-Jafr al-Aḥmar*) contains knowledge of all the events and the wars.[203]

Of course this respectable writer attributes the *Jafr* to Imam Ja'far al-Ṣādiq and only attributes it to the Master of the Faithful according to a particular opinion. But as we already mentioned, like many other things, it is the Master of the Faithful's, and like all the other heirlooms was inherited by Imam Ṣādiq.

The Scroll of the Names of the Shi'a in Imam Ṣādiq's Possession Is Different from the *Jafr*

Note that there is difference between this Scroll of *Jafr* (*Ṣaḥīfat al-Jafr*) and the scroll (*ṣaḥīfah*) on which the names of all the Shi'a are recorded and which was in Imam Ṣādiq's possession—according to *Safinat al-Biḥār*.[204] Majlisī relates in *Biḥār al-Anwār*, from *al-Ikhtiṣāṣ* by Mufid, from Muhammad Ibn Ali, from Ibn Mutawakkil, from Ali Ibn Ibrahim, from Yaqṭīnī, from Abu Aḥmad Azdī, from 'Abdullāh Ibn Faḍl Hāshimī, who said:

> I was in the presence of [Imam] Ṣādiq Ja'far Ibn Muhammad when Mufaḍḍal Ibn Omar came in. As soon as [the Imam] saw him he smiled at him (*ḍaḥak ilayh*) and said:
>
> To me, Mufaḍḍal;
>
> فَوَرَبِّي إِنِّي لَأُحِبُّكَ وَأُحِبُّ مَنْ يُحِبُّكَ؛ يَا مُفَضَّلُ، لَوْ عَرَفَ جَمِيعُ أَصْحَابِي مَا تَعْرِفُ مَا اخْتَلَفَ اثْنَانِ؛
>
> For by God, I love you, and love whoever loves you, O Mufaḍḍal! If all my Companions knew what you know, no two [people] would ever disagree!

Mufaḍḍal said to him:

يَا ابْنَ رَسُولِ اللهِ؛ لَقَدْ حَسِبْتُ أَنْ أَكُونَ قَدْ أُنْزِلْتُ فَوْقَ مَنْزِلَتِي.

"O God's Messenger! I really thought I was being elevated above my station!"

[The Imam] stated:

بَلْ أُنْزِلْتَ الْمَنْزِلَةَ الَّتِي أَنْزَلَكَ اللهُ بِهَا.

"On the contrary, you have been elevated to the status to which God has elevated you!"

Mufaḍḍal said:

يَا ابْنَ رَسُولِ اللهِ؛ فَمَا مَنْزِلَةُ جَابِرِ بْنِ يَزِيدَ مِنْكُم

"O son of God's Messenger, what is Jābir Ibn Yazīd to you?"

The Holiness stated: "As Salmān was to God's Messenger."

Then Mufaḍḍal asked:

فَمَا مَنْزِلَةُ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ مِنْكُمْ

"So what is Dāwūd Ibn Kathīr Raqqī[205] to you?"

The Holiness stated: "As Miqdād was to God's Messenger."

قَالَ: ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: يَا عَبْدَ اللهِ بْنَ الْفَضْلِ! إِنَّ اللهَ تَبَارَكَ وَتَعَالَى خَلَقَنَا مِنْ نُورِ عَظَمَتِهِ، وَصَنَعَنَا بِرَحْمَتِهِ، وَخَلَقَ أَرْوَاحَكُمْ مِنَّا. فَنَحْنُ نَحِنُّ إِلَيْكُمْ وَأَنْتُمْ تَحِنُّونَ إِلَيْنَا.

He ('Abdullāh Ibn Faḍl) said:

Then he turned to me and said: "O 'Abdullāh Ibn Faḍl, indeed God has created us from the Light of His Greatness, and fashioned us by His Mercy, and created your souls from us, so we feel affection for you and you feel affection for us."

وَاللهِ لَوْ جَهَدَ أَهْلُ الْمَشْرِقِ وَالْمَغْرِبِ أَنْ يَزِيدُوا فِي شِيعَتِنَا رَجُلًا وَيَنْقُصُوا مِنْهُمْ رَجُلًا مَا قَدَرُوا عَلَى ذَلِكَ، وَإِنَّهُمْ لَمَكْتُوبُونَ عِنْدَنَا بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَعَشَائِرِهِمْ وَأَنْسَابِهِمْ. يَا عَبْدَ اللهِ بْنَ الْفَضْلِ! لَوْ شِئْتَ لَأَرَيْتُكَ اسْمَكَ فِي صَحِيفَتِنَا؟!

"By God, if all the people of the East and the West tried to add or take anyone away from our followers, they would not be able to do so; they are all written down with us by name, father's name, clan, and tribal name, O 'Abdullāh Ibn Faḍl! If you want, I can show you your name on our scroll!"

قَالَ: ثُمَّ دَعَا بِصَحِيفَةٍ فَنَشَرَهَا فَوَجَدْتُهَا بَيْضَاءَ لَيْسَ فِيهَا أَثَرُ الْكِتَابَةِ! فَقُلْتُ: يَا بْنَ رَسُولِ اللهِ! مَا أَرَى فِيهَا أَثَرَ الْكِتَابَةِ.

['Abdullāh] said:

Then [the Imam] called for a scroll. He then spread it open but I found it blank without any trace of writing on it. So I said: "O God's Messenger's son, I cannot see any trace of writing on it!"

قَالَ: فَمَسَحَ يَدَهُ عَلَيْهَا فَوَجَدْتُهَا مَكْتُوبَةً وَوَجَدْتُ فِي أَسْفَلِهَا اسْمِي؛ فَسَجَدْتُ لِلّٰهِ شُكْراً.[206]

['Abdullāh] said:

> "So [the Imam] rubbed it with his hand and I saw it written [on], and found my name at the bottom. Thereafter I gratefully prostrated before God."

The Book (*Kitāb*) on Damages or the Scroll (*Ṣaḥīfah*) on Damages

One of the books written by the Master of the Faithful was always hung on his sword; it contained various damages payable for various crimes.

As the Imam said on several occasions, the book was dictated by God's Messenger and in [Imam Ali's] handwriting. Whenever the Imam was asked:

> "Did any revelation come down to you?"

he would reply:

> "No, we only have this Codex (*Muṣḥaf*) and this scroll hung from my sword's cord, unless God graces His servant with understanding of His Book."

Sayyid Hasan Ṣadr's Statement on the Book of Damages

Sayyid Hasan Ṣadr says in *Ta'sīs al-Shī'ah li 'Ulūm al-Islam*: "[Imam Ali] had a scroll called *al-Ṣaḥīfah*, about damages; he would hang it from his sword. I have a copy of it".

Bukhārī relates from it in his *Ṣaḥīḥ*, in the chapter on writing knowledge down (*Kitābat al-'Ilm*) and the chapter on

إِثْمُ مَنْ تَبَرَّأَ مِنْ مَوَالِيهِ

(the sin committed by whoever denies his guardians).[207]

Khaṭīb Baghdadi says:

> "Reference to what is narrated from Imam Ali Ibn Abi Ṭālib about it"

[i.e. about the necessity of writing down and recording knowledge]. He then narrates via his chain from Ibrahim, from his father, [who] said:

خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئاً نَقْرَأُهُ لَيْسَ فِي كِتَابِ اللهِ تَعَالَى وَهَذِهِ الصَّحِيفَةِ. قَالَ: صَحِيفَةٌ مُعَلَّقَةٌ فِي سَيْفِهِ فِيهَا أَسْنَانُ الإِبِلِ وَشَيْءٌ مِنَ الْجِرَاحَاتِ.[208] فَقَدْ كَذَبَ.

وفيها: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ [وَآلِهِ]: الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَى مُحْدِثاً[209] فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلَا عَدْلاً.[210]

وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ[211] فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلَا عَدْلاً.

وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلَا عَدْلاً.[212]

Ali Ibn Abi Ṭālib delivered a sermon to us, saying: "Whoever claims we have a book we read other than God Almighty's Book and this scroll (*Ṣaḥīfah*) is indeed a liar"—[the narrator] says: a book hung on his sword and consisting of the rules and commands, and different types of compensations and in which there are camel's teeth and something about woundings.

And [he also mentioned] in this [sermon]:

> God's Messenger stated:
>
> > Mecca is a holy precinct (*ḥaram*), between [Mount] 'Ayr and [Mount] Thawr.' So God's, the angels', and all people's curse be upon anyone who commits any crime there or gives haven to any criminal; God will not accept any repentance (*ṣarfan*) or ransom (*'adlan*) from him![213]
> >
> > And whoever claims any paternity other than his father's, or to belong to anyone else but his masters, God's, the angels', and all the people's curse be upon him! God will not accept any repentance or any ransom from him!
> >
> > The covenant of protection is the same for everybody, enjoyed even by the lowliest of them, so whoever breaks covenant with any Muslim, God's, the angels', and all the people's curse be upon him! God will not accept any repentance or any ransom from him!

Similarly, Khaṭīb relates via his chain from Ṭāriq [who] said:

I saw Ali say atop the pulpit:

مَا عِنْدَنَا كِتَابٌ نَقْرَأُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللهِ عَزَّ وَجَلَّ وَهَذِهِ <<الصَّحِيفَةُ>> وَصَحِيفَةٌ مُعَلَّقَةٌ فِي سَيْفٍ، عَلَيْهِ حَلَقَةُ حَدِيدٍ، وَبَكَرَاتُهُ حَدِيدٌ، فِيهَا فَرَائِضُ الصَّدَقَةِ[214] قَدْ أَخَذْهَا مِنْ رَسُولِ اللهِ صلى الله عليه و آله.[215]

"We do not have any other book from which we read to you apart from Mighty and Sublime God's Book, and this scroll"—a scroll hung from a sword with an iron loop, its spools [also] made of iron. It contained the obligatory alms payable. He learned them from God's Messenger.

Shaykh Maḥmūd Abu Rayyah, under the heading: "Hadith about Ali's Book" (*Ṣaḥīfah*), relates in full from this book. He says: "This hadith is related by the majority (*jamā'ah*):[216] Aḥmad, the two Shaykhs, and the compilers of the hadith collections (*sunan*) with various wordings."

Bukhārī's Hadiths about the Scroll on Damages (*Ṣaḥīfat al-Diyāt*)

And in *Kitāb al-'Ilm*, Bukhārī narrates from Abu Juḥayfah as follows:

قُلْتُ لِعَلِيٍّ: هَلْ عِنْدَكُمْ كِتَابٌ؟ قَالَ: لَا إِلَّا كِتَابُ اللهِ، أَوْ فَهْمًا أَعْطَاهُ رَجُلًا مُسْلِمًا، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ

قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَاكُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ![217]

I asked Ali: "Do you have any book?" He answered: "No, just God's Book, or understanding He has granted any Muslim man, or what is on this scroll."

I asked: "What is on this scroll?"

He said: "The *'aql* (i.e. the camel hobbled by the gate of someone to whom damages are payable until the wrongdoer does so), and freeing captives, and Muslims should not be executed for taking non-Muslim lives."

Kashmīhanī's narration says

وان لا يقتل...

"...and that [Muslims] should not be executed..."

The book on *Jihād* says:

قُلْتُ لِعَلِيٍّ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلَّا مَا فِي كِتَابِ اللهِ؟!

قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، مَا أَعْلَمُهُ إِلَّا فَهْمًا يُعْطِيهِ اللهُ رَجُلًا فِي الْقُرْآنِ وَمَا فِي هَذِهِ الصَّحِيفَةِ؟!

قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟!

قَالَ: الْعَقْلُ، وَفِكَاكُ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ!

I asked Ali: "Do you have any revelation apart from what is in God's Book?"

He said: "No! By Him Who split the seed and created all living creatures, I only know understanding given by God in the Qur'an and that which is on this scroll (*ṣaḥīfah*)!"

I asked: "And what is in this scroll?"

He stated: "The *'aql*, freeing captives, and that Muslims should not be executed for taking non-Muslim lives."

And in the chapter on damages (*diyāt*) he says:

سَأَلْتُ عَلِيًّا رضى الله عنه: هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ فِي الْقُرْآنِ؟!

I asked Ali: "Do you have anything that is not in the Qur'an?"

He answered: "By Him Who split the seed and created all living things, we have nothing but what is in this Qur'an, just understanding any man is given in His Book and what is on this scroll (*ṣaḥīfah*)."

I asked: "What is on this scroll?"

He said: "The *'aql*, freeing prisoners..."

And in the chapter about the holy precinct of Medina, in the book on *Ḥajj*, [it is related] from Ibrahim al-Taymī, from his father, as follows:

مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللهِ وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ صلى الله عليه [و آله] وسلم:

الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَائِرٍ إِلَى كَذَا. مَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَى مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ؛ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ.

وَقَالَ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ؛ فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّى بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ.

"We do not have anything else but God's Book and this scroll (*ṣaḥīfah*) from the Prophet. Medina is a holy precinct between Mount 'Ayr and So-and-So. Whoever commits a crime therein or harbors a criminal, God's, the angels', and all the people's curse be upon him; his repentance and good deeds will not be accepted."

And he said: "The covenant to protect all Muslims is the same; whoever breaches covenant with any Muslim, God's, the angels', and all mankind's curse be upon him. His repentance and good deeds will not be accepted."

The chapter on the covenant to protect all Muslims in the book on *Jizyah* says:

خَطَبَنَا عَلِيٌّ فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَقْرَأُهُ إِلَّا كِتَابُ اللهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. قَالُوا: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟

فَقَالَ: فِيهَا الْجِرَاحَاتُ، وَأَسْنَانُ الْإِبِلِ، وَالْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى كَذَا. فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَى فِيهَا مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ مِثْلُ ذَلِكَ. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ؛ فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ مِثْلُ ذَلِكَ.

Ali delivered a sermon to us, saying: "We have no books that we read except God's Book, and what is on this scroll (*ṣaḥīfah*)."

They asked: "What is on this *ṣaḥīfah*?"

He said:

> There are woundings, [injury] to a camel's teeth, Medina is a holy precinct between [Mount] 'Ayr and So-and-So. Whoever commits a crime therein or harbors a criminal, God's, the angels', and all the

people's curse be upon him; his repentance and good deeds will not be accepted. May the same be upon anyone who adopts as master anyone else but his [true] masters. The covenant to protect all Muslims is the same [for all]. Whoever breaches covenant with any Muslim, may the same be upon him.

And in the chapter on the sin committed by someone who makes a covenant and then breaks it, he says as follows:

عن علي قال: ماكتبنا عن النبي صلى الله عليه وآله الا القرآن وما في هذه (الصحيفة): قال النبي صلى الله عليه وآله: المدينة حرام ما بين عائر الى كذا، فمن احدث حدثا او آوى محدثا فعليه لعنة الله والملائكة والناس اجمعين، لا يقبل منه صرف ولا عدل.

وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ وَالَى قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ.

[And Ali said:] We did not write anything from the Prophet except the Qur'an and whatever is on this scroll (*ṣaḥīfah*). The Prophet said:

> Medina is a holy precinct between [Mount] 'Ayr and So-and-So. Whoever commits a crime therein or harbors a criminal, upon him is the curse of God, the angels and all the people; his repentance and good deeds will not be accepted; the covenant to protect all Muslims is the same; whoever breaches covenant with any Muslim, upon him falls the curse of God, the angels and all mankind, and his repentance and good deeds will not be accepted. And whoever takes as masters any [other] people without the permission of his masters, upon him rests the curse of God, His angels, and all the people, and his repentance and good deeds will not be accepted.

And in the chapter on the sin committed by whoever disavows his masters he says:

"We have no book that we read except God's Book and apart from this scroll (*ṣaḥīfah*)."

وَأَخْرَجَهَا فَإِذَا فِيهَا أَشْيَاءُ مِنَ الْجِرَاحَاتِ وَأَسْنَانِ الْإِبِلِ وَفِيهَا: الْمَدِينَةُ حَرَامٌ...

And he took it out [to show it to us]; lo! There were things about woundings, [breaking] a camel's teeth, and [also] in it was: Medina is a sacred

precinct...referring to the aforementioned matter of masters and the covenant of protection.

And in the chapter on the undesirability of penetrating [too] deeply into, arguing over and extreme beliefs in religion in the book of *al-'Itiṣām*, it says:

خَطَبَنَا عَلِيٌّ على مِنبَرٍ مِنْ آجُرٍ فَقَالَ: وَاللهِ مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلَّا كِتَابُ اللهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فَإِذَا فِيهَا: أَسْنَانُ الإِبِلِ؛ وَإِذَا فِيهَا الْمَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ... وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ فَمَنْ أَخْفَرَ فَعَلَيْهِ...
وَإِذَا فِيهَا: مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ...
(إِلَّا أَنَّهُ قَالَ): لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

Ali delivered a sermon to us atop a pulpit made of brick saying: "By God, we have no book that we read except God's Book, and what on this scroll (*ṣaḥifah*)." Then he unrolled it, and lo, it said: [Causing injury to] a camel's teeth, and lo, in it was: Medina is a holy precinct from [Mount] 'Ayr to So-and-So, so whoever commits a crime therein or harbors a criminal, upon him is the curse of God, the angels and all the people...; the covenant to protect all Muslims is the same, and is exerted by [even] the lowliest of them, so whoever breaches covenant, upon him be...

And lo, there was in it: Whoever takes as master any people without the permission of his masters, upon him...God will not accept his repentance or good deeds.

All these are hadiths that Bukhārī, the author of the *Ṣaḥīḥ*, has narrated.

Statement by Abu Rayyah on *Ṣaḥīfat al-Dīyāt*

Then Shaykh Maḥmūd Abu Rayyah says:

"Muslim's hadiths and those of the authors of the *Sunan* are similar to Bukhārī's hadiths. Muslim has made it clear that the limits of Medina are: [Mounts] 'Ayr and Thawr."

Ḥāfiẓ Ibn Ḥajar says about Ali Ibn Abi Ṭālib's hadith, related via Ibrahim Taymī, from his father:

That *ṣaḥīfah* contained everything that has come [to us], i.e. every narrator has narrated something from it, either because necessarily [one narrator] and no one else would relate one thing, or because some of them did not remember everything in it or did not hear it. Without any doubt they paraphrased it (*naqalū bi al-ma'nā*) as opposed to quoting it verbatim (*dūn al-iltizām bi al-lafẓ kullih*). That is why their wording differs; the narrators have never said: "He read it [all] to us," and they memorized it all or wrote it down. Rather, their words indicate that he would refer to what was in it or some of it from memory. Some of those to whom he had read it in its entirety, or part of it, had not written it down, and instead just narrated it from memory.

Some of it quotes God's Messenger verbatim, but some is just vague references to the meanings e.g.

الْعَقْل

and

فِكَاكُ الأسِيرِ

because

الْعَقْل

means damages for killing. It is called

الْعَقْل

because originally a camel would be hobbled i.e. tied up with a hobble (*'aql*) in the courtyard of the victim or his family to whom it was payable.

The reference in some hadiths to

أَسْنَانُ الإِبِل

"a camel's teeth" is to the damages or charitable contribution payable for injury to teeth of camels of different ages.

To sum up, we do not know that anyone wrote down verbatim, on the authority of Imam Ali, everything that was in that book, or that [the Imam] wrote by God's Messenger's command, because Qatādah's narration from Abu Ḥassān says that "[the Imam] heard something and then wrote it down."

وَإِذَا كَانَ لَنَا مِنْ كَلِمَةٍ نُعَلِّقُ بِهَا عَلَى أَمْرِ هَذِهِ الصَّحِيفَةِ الْمَنْسُوبَةِ إِلَى عَلِي رضي الله عنه.

And if we have to say something by way of commentary on the matter of this scroll attributed to Ali: We cannot be sure of any of the hadiths about it, no matter who related them. It is enough for you to find that Ibn Ḥajar said what he said.

The reason for our doubt is that if Ali had decided to write down everything he thought was of benefit to Islam and the Muslims, on the

> authority of God's Messenger, a scroll like this that, as they say, he used to put in the scabbard of his sword, would not have sufficed. On the contrary, he would write thousands of hadiths about everything that concerned the Muslims; when he wanted to write he was truthful in everything he did [write].
>
> Moreover, we have learned something important from the narrations about this scroll, because it proves how narration in the (*riwāyah* in its literal meaing) works. It was harmful to the religion, language, and literature as we shall explain, God willing.[218]

The only reason we have referred to so many hadiths as quoted by this sagacious Sunni scholar from *Ṣaḥīḥ Bukhārī* is to prove an important point, namely the very existence of this *Ṣaḥīfah* as evidenced by the great many hadiths narrated by the Sunnis, is proof for the Shi'a that the Master of the Faithful, Ali, wrote and recorded. However, the criticism we saw is unfounded, because each narrator has only narrated some of it and it was just about particulars of damages, injuries, and so on. As for all the other important matters, they are recorded in the book of *Jāmi'ah* as explained in detail above; as Abu Rayyah himself explicitly states:

> "The Shi'a say that the first to compile hadiths and arrange them in chapters was Abu Rāfi',[219] God's Messenger's servant; he was the author of a book on traditions, laws, and judgments. [The Shi'a] believe that there is no one who preceded Abu Rāfi' in collecting the hadiths and arranging them in order."[220]

The great scholar Muhammad Husayn Āl Kāshif al-Ghiṭā' Najafi says in his book *al-Murāja'āt wa al-Muṭāli'āt wa al-Rudūd*:[221]

> "The first to write down hadiths was Ibn Abi Rāfi', the scribe and treasurer of Ali, the Master of the Faithful. However, the truth is that the first to write [hadiths] down was Ali Ibn Abi Ṭālib himself, as proven by the narrations about the *Ṣaḥīfah* in the two authentic books (*Ṣaḥīḥ Bukhārī* and *Muslim*)."[222]

Another quote by Abu Rayyah about the Master of the Faithful Ali's *Ṣaḥīfah*, is from Sayyid Rashīd Riḍā; as he says:

> I conclude this matter with an invaluable statement by 'Allāmah Sayyid Rashīd Riḍā, may God have mercy on him:

Some hadiths given by a single narrator (*āḥād*) are proof for and have to be acted upon only by those who consider them to be good evidence, and whose hearts are sure of them—no one else. That is why the Companions did not write down all the hadiths that they heard, what with their enjoinment to follow the Qur'an and act in accordance with it, and the proven well-followed practical Sunnah. The exception is a small amount of commentary on Sunnah such as *Ṣaḥīfat Ali*, which contains some laws such as on damages, freeing captives, and the designation of Medina, like Mecca, as a holy precinct, etc.[223]

Yes, Abu Rayyah is justified, because he quotes these hadiths from Sunni sources like Bukhārī and Muslim, whose stubbornness was such that they omitted, edited, or corrupted Ali's hadith or else so denigrated it that it has not escaped fair-minded Sunni scholars.

Shi'a hadiths about *Ṣaḥīfat al-Diyāt*

If Abu Rayyah had referred to Shi'a books on the matter, everything would have become as clear to him as the forenoon sun and he would have conceded this fact. As the chief compiler, by whom I mean the author of the greatest Shi'a encyclopedia, my ancestor on my maternal grandfather's side, Muhammad Bāqir Majlisī, narrates in *Biḥār al-Anwār*, from *Baṣā'ir al-Darajāt*, from Muhammad Ibn al-Husayn, from Ja'far Ibn Bashīr, from Muhammad Ibn al-Fuḍayl, from Bakr Ibn Karab Ṣayrafī, [who] said:

I heard Abu 'Abdullāh Imam Ṣādiq say:

مَالَهُم وَلَكُم؟ وَمَا يُرِيدونَ مِنكُم وَمَا يَعِيبُونَكُم؟! يَقُولُونَ: الرَّافِضَةُ! نَعَم وَاللهِ رَفَضتُمُ الكِذبَ وَاتَّبَعتُمُ الحَقَّ. أَمَا وَاللهِ إِنَّ عِندَنَا مَا لَا نَحتَاجُ إِلَى أَحَدٍ، وَالنَّاسُ يَحتَاجُونَ إِلَينَا. إِنَّ عِندَنَا الكِتَابَ بِإِملَاءِ رَسُولِ اللهِ صلى الله عليه و آله وسلم وَخَطِّ عَلِيٍّ عليه السلام بِيَدِهِ، صَحِيفَةٌ طُولُهَا سَبعُونَ ذِرَاعاً، فِيهَا كُلُّ حَلَالٍ وَحَرَامٍ.[224]

What is it between them and you? What do they want from you? Why are they criticizing you?! They say: "Rejectionists (*Rafiḍah*)." Yes, by God, you reject lies and follow the truth! Lo! By God, we have what we don't need from anyone, but everyone else needs us! Indeed we have the book dictated by God's Messenger and written by hand by Ali, a scroll seventy arms' lengths long, containing everything that is lawful and unlawful.

Baṣā'ir al-Darajāt relates via [Ṣaffār's] unbroken chain from Abu Arākah that he said:

> We were with Ali in a dwelling and we related that Ali had inherited God's Messenger's sword from him. Some said: his camel, and some said: he inherited a scroll [which hung] from the cord of his sword. When we were relating about him, suddenly Ali emerged and said:
>
> وَأَيْمُ اللهِ لَوْ انْشَطُ وَيُؤْذَنُ لِحَدَّثْتُكُمْ حَتَّى يَحُولَ الْحَوْلُ لَا اعِيدُ حَرْفاً.
> وَأَيْمُ اللهِ إِنَّ عِنْدِي لَصُحُفاً كَثِيرَةً قَطَائِعَ[225] رَسُولِ اللهِ صلى الله عليه و آله وسلم وَأَهْلِ بَيْتِهِ،
> وَإِنَّ فِيهَا لَصَحِيفَةً يُقَالُ لَهَا: الْعِيطَةُ؛[226] وَمَا وَرَدَ عَلَى الْعَرَبِ أَشَدَّ عَلَيْهِمْ مِنْهَا، وَإِنَّ فِيهَا لَسِتِّينَ
> قَبِيلَةً مِنَ الْعَرَبِ بَهْرَجَةً (مُبَهْرَجَةً ـ ظ، كما فى «البصائر») مَا لَهَا فِي دِينِ اللهِ مِنْ نَصِيبٍ.
>
> By God's Right Hand, if I am encouraged and allowed, I will relate to you until a year has passed without repeating a single word!
>
> By God's Right Hand I have many scrolls (*Ṣaḥīfahs*), God's Messenger's and his family's strips of land tributes; they include one called al-'Iṭah—and nothing severer than it has been said against the Arabs! In it are sixty worthless Arab tribes that have no share of God's religion."

Majlisī narrates by way of commentary from the *Qāmūs* that

بَهْرَج

(*bahraj*) means false and worthless, and

بَهْرَجَة

(*bahrajah*) means something straying from the main road. And water that is

مُبَهْرَج

(*mubahraj*) is left free to be used by everyone; blood that is

مُبَهْرَج

(*mubahraj*) is wasted.[227]

Ṣaḥīfat al-Farā'iḍ Is the Fourth Compilation by the Master of the Faithful

4. *Ṣaḥīfat al-Farā'iḍ* or *Ṣaḥifat Kitāb al-Farā'iḍ* or *Farā'iḍ Ali*: Majlisī relates in *Biḥār al-Anwār*, from *Baṣā'ir al-Darajāt*, from Muhammad Ibn

al-Husayn, from Ja'far Ibn Bashīr, from Husayn, from Abu Mukhallad, from 'Abd al-Mālik, [who] said:

دَعَا أَبُو جَعْفَرٍ عليه السلام بِكِتَابِ عَلِيٍّ عليه السلام فَجَاءَ بِهِ جَعْفَرٌ عليه السلام مِثْلَ فَخِذِ الرَّجُلِ مَطْوِيّاً، فَإِذَا فِيهِ: إِنَّ النِّسَاءَ لَيْسَ لَهُنَّ مِنْ عِقَارِ الرَّجُلِ إِذَا هُوَ تُوُفِّيَ عَنْهَا شَيْءٌ. فَقَالَ أَبُو جَعْفَرٍ عليه السلام: هَذَا وَاللهِ خَطُّ عَلِيٍّ عليه السلام بِيَدِهِ وَإِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله.[228]

"Abu Ja'far [Imam Muhammad Bāqir] called for Ali's book, and Ja'far [Ṣādiq] brought it, rolled up like a man's thigh. Lo! It said: "Wives (*al-nisā'*) are not entitled to any of their husband's real estate when he leaves them widows."

Abu Ja'far [Imam Bāqir] said:

"By God, Ali wrote this by hand, dictated by God's Messenger."

Ayatollah Sayyid Muḥsin Amīn 'Āmilī says:

Ṣaḥīfat al-Farā'iḍ, *Ṣaḥīfat Kitāb Ali*, or *Farā'iḍ Ali* as it is referred to in some hadiths, may mean the same *Kitāb Ali* referred to in other hadiths, or it may be a different book.

[This book] was also in the Imams' possession, and some reliable Companions saw it in their possession. Much of its subjects are related in Shi'a books, related by reliable narrators on the authority of reliable narrators to this day.

It was in [Imam] Bāqir's possession. Shaykh Abu Ja'far Muhammad Ibn Ya'qūb Kulaynī narrates in *al-Kāfi*, from Muhammad Ibn Yaḥyā, from Aḥmad Ibn Muhammad, from Ali Ibn Ḥadīd, from Jamīl Ibn Durrāj, from Zurārah, [who] said: "Abu Ja'far [Imam Bāqir] commanded Abu 'Abdullāh [Imam Ṣādiq] to make me read *Ṣaḥīfat al-Farā'iḍ* (the Scroll on Inheritance), so I saw most of its contents in four parts."

Kulaynī also narrates from Abu Ali Ash'arī, from Omar Ibn Udhaynah,[229] from Muhammad Ibn Muslim, who said:

أَقْرَأَنِي أَبُو جَعْفَرٍ صَحِيفَةَ كِتَابِ الْفَرَائِضِ الَّتِي هِيَ إِمْلَاءُ رَسُولِ اللهِ صلى الله عليه و آله وسلم وَخَطُّ عَلِيٍّ عليه السلام بِيَدِهِ فَإِذَا فِيهَا: إِنَّ السِّهَامَ لَا تَعُولُ.

"Abu Ja'far [Imam Bāqir] made me read the scroll of the book on inheritance dictated by God's Messenger and handwritten by Ali. Lo! It said:

'The shares do not have to make adequate provision!'"

Here, the late Amīn narrates another hadith from Muhammad Ibn Ali Ibn Bābawayh [Shaykh] Ṣadūq via his chain,[230] by Kulaynī[231] via two other chains, and by Shaykh Abu Ja'far Ṭūsī[232] via another chain, one from the different sections of *Kitāb al-Irth* that proves that Thaqāfī, from among the Companions, had seen this book in the Imams' possession, and then either he had added a hadith to it or he was narrating a hadith from that book by the Imam.

Then he says:

> After Imam Bāqir this book was in Imam Ja'far al-Ṣādiq's possession. Shaykh Abu Ja'far Ṭūsī relates via his chain from Ali Ibn Hasan Ibn Faḍḍāl, from Ali Ibn Asbāṭ, from Muhammad Ibn 'Imrān [Ḥamrān is correct], from Zurārah, [who] said:
>
> أَرَانِي أَبُو عَبْدِ اللهِ عليه السلام صَحِيفَةَ الْفَرَائِضِ فَإِذَا فِيهَا[233]
>
> "Abu 'Abdullāh [Imam Ṣādiq] showed me the scroll on inheritance (*Ṣaḥīfat al-Farā'iḍ*) and lo, it said..."
>
> Apparently it was the same scroll (*ṣaḥīfah*) that was in Imam Bāqir's possession.

Kulaynī narrates from Ali Ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Abu Ayyūb, from Muhammad Ibn Muslim, who said:

نَشَرَ أَبُو جَعْفَرٍ عليه السلام صَحِيفَةً فَأَوَّلُ مَا تَلَقَّانِي فِيهَا: ابْنُ أَخٍ وَجَدٌّ الْمَالُ بَيْنَهُمَا نِصْفَانِ (إِلَى أَن قَالَ) فَقَالَ: إِنَّ هَذَا الْكِتَابَ بِخَطِّ عَلِيٍّ عليه السلام وَإِمْلاءِ رَسُولِ اللهِ صلى الله عليه وآله وسلم.

> Abu Ja'far [Imam Muhammad Bāqir] opened a scroll (*ṣaḥīfah*), and the thing that caught my attention on it (*talaqqānī fihā*) was: "The estate (*māl*) is divided into two halves between the son of the brother and the grandfather..." [The Imam] then said: "Verily this book is in Ali's handwriting and God's Messenger's dictation."

Kulaynī relates the same from Muhammad Ibn Muslim:

قَالَ: نَظَرْتُ إِلَى صَحِيفَةٍ يَنْظُرُ فِيهَا أَبُو جَعْفَرٍ فَقَرَأْتُ فِيهَا مَكْتُوباً: ابْنُ أَخٍ وَجَدٌّ الْمَالُ بَيْنَهُمَا سَوَاء (إِلَى أَن قَالَ:) فَقَالَ أَبُو جَعْفَرٍ: أَمَا إِنَّهُ إِمْلاءُ رَسُولِ اللهِ صلى الله عليه وآله وسلم مِنْ فِيهِ وَخَطُّ عَلِيٍّ عليه السلام بِيَدِهِ.

> He said: "I looked at a scroll (*ṣaḥifah*), at which Abu Ja'far [Imam Bāqir] was looking and I read written on it: 'The estate is divided equally between the brother's son and the grandfather...' So Abu Ja'far said: 'Lo it was dictated by God's Messenger and handwritten by Ali.'"

Ṣaffār relates in *Baṣā'ir al-Darajāt*, via his chain from Sulaymān Ibn Khālid, from [Imam] Ṣādiq:

> "...So they should cite Ali's judgments and findings on inheritance (*farā'iḍahu*) if they are truthful..."

So if they want to be correct at what they say, they must refer to Ali's *Ṣaḥīfah* of laws and religious commands.

Apparently the Imam meant the Hasanids; he meant by the judgments either [Imam Ali's] judgments specifically on inheritance, or his judgments generally.

They were written down at the time and in his family's possession.[234]

Kitāb al-Sittīn, the Fifth Compilation by Ali

5. *Kitāb al-Sittīn*: Ayatollah Sayyid Muḥsin 'Āmilī refers to a book in which Ali has dictated sixty different sciences of the Qur'an. He cites an example of each of them. [His book] is the foundation from which everyone else wrote on the kinds of science of the Qur'an.

Majlisī, in *Biḥār al-Anwār*, narrates this book from Abu 'Abdullāh Muhammad Ibn Ibrahim Ibn Ja'far Nu'mānī's commentary on the Qur'an. Nu'mānī narrates it from Ḥāfiẓ Ibn 'Uqdah via his unbroken chain from [Imam] Ṣādiq Ja'far Ibn Muhammad, who attributes it to the Master of the Faithful. It is a quarter [of a page] short of thirteen pages, of the 1099x733 mm. (*kāmil*) cut with twenty-seven lines on every page and twenty-three words on each line. Rāfi'ī, in his book *I'jāz al-Qur'an*, refers to this book and says:

> "The Shi'a claim that Ali dictated sixty kinds of science of the Qur'an, giving a separate example for each one, that that is in a book that they narrate via several routes and it is in their possession to this day."

Then he says:

> Even though this is likely from the apparent meaning

غَيْرَ أَنَّهُ بِالْحِيلَةِ عَلَى تَقْرِيبِهِ مِنَ الْحَقِيقَةِ صَارَ أَبْعَدَ مِنْهَا وَأَمْحَضَ فِي الزَّعْمِ

the deceit to make it look true only took it further from the truth and a barer assertion!

We believe that he is alluding to the book *al-Shi'a wa Funūn al-Islam* where this phrase appears twice; however Rāfi'ī's self will not submit to accepting this book and to conceding that Ali, the gate to the Chosen One's knowledge, dictated sixty kinds of science of the Qur'an in a book related by the Shi'a via their chains and in their possession to this day! He instead considers it to be a trick to make it appear to be true.

Good Gracious (*yā subḥānallāh*)! How on earth can a book like this issue from the Master of the Faithful, the Master of Scholars and Monotheists, and the heir to all the best Prophet's knowledge, about whom God's Messenger said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

"I am the city of knowledge and Ali is its gate?!"[235]

How could Rāfi'ī believe it and its Shi'a narrators in whose possession it is? [He says:] "Instead in the deceit to make it look true it only moved further from the truth!"

Rāfi'ī does not accept this, yet in a footnote of the same book *I'jāz al-Qur'an* he says: "Some Sufi shaykh researchers make subtle insights unattainable to others because of [Sufis'] sublimity of spirit and inner light. One of them is Imam Sultan Ḥanafī, whose famous shrine is in Cairo."

Once Shaykh al-Islam Balqīnī heard him comment on a verse of the Qur'an and declared: "I have studied forty commentaries but have not found any of those subtle insights."

Rāfi'ī, in the footnote of the same book of his, quotes a scholar as saying that [Ḥanafī] deduced from the Qur'an that God's words:

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

Have you not regarded how your Lord spreads the twilight? Had He wished He would have made it still. Then We made the sun a beacon for it (25:45) are an allusion to photography (*al-taṣwīr al-shamsī*).

God's words:

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

Then He turned to the heaven, and it was smoke (41:11) mean that the stuff of the universe is ether.

God's words that:

السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

the heavens and the earth were interwoven and We unraveled them (21:30) mean that the earth [formed] by being unraveled from the solar system.

God's words:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

and We made every living thing out of water (21:30) are an allusion to the fact that inanimate objects have life that subsists via the water of crystallization.[236]

God's words:

فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ

and with it We brought forth various types of plants (20:53) mean cross-pollination of plants, and so on.

This is not surprising with comprehensive knowledge of the Qur'an. It truly does contain clarification of all things,[237] but how can someone who accepts this have difficulty accepting that Ali dictated sixty kinds of science of the Qur'an?

Allāmah Amīn's Refutation of What Rāfi'ī Says about the Book of Sittīn

Concerning this, Ayatollah Amīn 'Āmilī says:

> "We consider it appropriate to refer to and cite part of our chain of transmission of this book that we relate with the permissions of our Shaykhs, unbrokenly, from the Household of Prophethood."

Then he says:

> "We have several chains from Ibn 'Uqdah, the narrator of this book, via his chain from Imam Ja'far Ṣādiq, who attributes it to the Master of the Faithful Ali. However, we shall just cite one because it is unbroken."

Then the late Amīn relates via his unbroken chain from Ibn 'Uqdah, and from him from Ismā'īl Ibn Jābir, from Imam Ṣādiq. He states in full the names of all scholars who narrate each from the next (*mu'an'an*) in this chain back to Imam Ṣādiq Abu 'Abdullāh Ja'far Ibn Muhammad, who says:

إنَّ اللهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّداً صلى الله عليه و آله وسلم فَخَتَمَ بِهِ الأَنْبِيَاءَ فَلا نَبِيَّ بَعْدَهُ، وَأَنْزَلَ عَلَيْهِ كِتَاباً فَخَتَمَ بِهِ الْكُتُبَ فَلا كِتَابَ بَعْدَهُ. أَحَلَّ فِيهِ حَلالاً وَحَرَّمَ حَرَاماً فَحَلالُهُ حَلالٌ إِلَى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ.

> Indeed Blessed and Transcendent God sent Muhammad, making him the last of the Prophets, so there is no Prophet after him. He revealed a Scripture to him, making it the last of the Scriptures, so there is no Scripture after it. He said what is lawful and what is unlawful in it, and so what it says is lawful will remain lawful until the Day of Resurrection, and what it says is unlawful will remain unlawful until the Day of Resurrection.

Here, the late Amīn states in abridgment all sixty kinds, some verbatim. Thereafter, he cites the verses specifically concerning that which abrogates and that which is abrogated as explained in this narration from Imam Ali such as the punishment for a woman who fornicated in the Days of Ignorance; she would be under house arrest until death came to her. The punishment for a man who fornicated would be insult, harassment, shame, and being banned from public gatherings. It was abrogated by the Qur'anic verse prescribing the same punishment for both men and women.

Another example was the prescribed period of mourning and abstinence (*'iddah*) for widows, which was a whole year during the time of ignorance. It was abrogated by the verse that changed it to four months and ten days.

A further example is the command to placate the pagans and put up with their harassment. This was subsequently abrogated by the verses on *jihād*.

Similarly a Muslim man was originally under an obligation to fight even if outnumbered by the pagans by ten to one. Later this was abrogated a verse that only required him to fight if not outnumbered by the unbelievers by more than two to one.

Another example is the law of inheritance that originally stated that Muslims as brother believers should inherit from each other. This was abrogated by the verse revealed saying that inheritance was on the basis of kinship and being related by blood.

Similarly the verses making it obligatory to face towards the Holy Mosque (*al-Masjid al-Ḥarām*) in prayer abrogated the earlier verses that had made it obligatory to face towards Jerusalem (*Bayt al-Maqdis*) in prayer.

Further examples were the verses about retaliation in kind that abrogated the laws of the Torah, and the abrogation of the strict laws that had been imposed upon the Israelites.

Similarly the law prohibiting having intercourse with spouses at all and not eating and drinking [past a certain time] at night during the Month of Ramaḍān was repealed by the verse permitting all of the above at night, right up to the break of the true dawn.

Many other abrogated verses are abrogated by subsequent Qur'anic rulings.

He then cites examples of that which is clear and that which is equivocal, verses that appear to be general but actually have a particular meaning, verses in the past tense but that refer to the future,[238] verses forbidding performance of certain acts and verses permitting the non-performance of certain acts, reasoned argument against atheists, the response to the idol-worshippers, the Zoroastrians (*thānawiyyah*), the heretics, the materialists (*dahriyyah*)[239] and the Christians and so on as: the author of *A'yān al-Shi'a* has explained them in detail; it contains superb concentrated subjects, but we content ourselves by just referring to the fundamentals to ensure brevity.[240]

The Imam's Letters to Mālik Ashtar and Muhammad Ibn al-Ḥanafiyyah

6. There is no doubt that these two letters are by the Imam. The first one is in *Nahj al-Balāghah*, and the second one is quoted by the author of *A'yān* in the biographical note on Aṣbagh Ibn Nubātah. We can consider all the other letters by the Imam are in *Nahj al-Balāghah* and elsewhere to be writings by the Imam, because they are all letters written with his reed pen.

The late Amīn counts all these and some of the Imam's hand-written notes on jurisprudence and the religion separately, and then by adding Fatimah's book to it, the total comes to twelve books. However, in our discussion, for the sake of brevity and because of the overlap between some of them, we content ourselves with this many and shall not refer to the others.

Fatimah's *Muṣḥaf* Was Compiled by Ali

Fatimah's book or *Muṣḥaf* is well documented. It was written up by the Imam himself and is the last book on the list, by God's Might and Power and there is no might and power except His!

Hadiths about *Muṣḥaf Fatimah*

Majlisī narrates many hadiths from *Baṣā'ir al-Darajāt* in *Biḥār al-Anwār* saying that Imam Ali had a book called *Muṣḥaf Fatimah*, and it was handwritten by Ali. Many hadiths say that there was no Qur'an in it.

Similarly [Majlisī] narrates from [*Baṣā'ir al-Darajāt*] from 'Abbād Ibn Sulaymān, from Sa'd, from Ali Ibn Abi Ḥamzah, from al-'Abd al-Ṣāliḥ [Imam Kāẓim], [who] said:

عِنْدِي مُصْحَفُ فَاطِمَةَ لَيْسَ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ.[241]

"I have *Muṣḥaf Fatimah*, which has nothing from the Qur'an in it."

And some [hadiths] say that it was Gabriel's words and the Master of the Faithful wrote them down.

For example, a hadith in *Baṣā'ir al-Darajāt* [related] from Imam Ṣādiq says, *inter alia*:

قَالَ لَهُ: فَمُصْحَفُ فَاطِمَةَ؟! فَسَكَتَ طَوِيلاً ثُمَّ قَالَ: إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَعَمَّا لَا تُرِيدُونَ! إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللهِ صلى الله عليه و آله خَمْسَةً وَسَبْعِينَ يَوْماً، وَقَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا، وَكَانَ جَبْرَئِيلُ عليه السلام يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَيُطَيِّبُ نَفْسَهَا وَيُخْبِرُهَا عَنْ أَبِيهَا وَمَكَانِهِ وَيُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا، وَكَانَ عَلِيٌّ عليه السلام يَكْتُبُ ذَلِكَ. فَهَذَا مُصْحَفُ فَاطِمَةَ عليها سلام.[242]

[The narrator] asked [the Imam]: "And *Muṣḥaf Fatimah*?"

After a long pause [the Imam] said: "You are searching for what you need and what you don't need! Fatimah survived God's Messenger by seventy-five days; profound sorrow for her father beset her. Gabriel would come to her, console and comfort her, and tell her about her father and his position, and tell her what would happen to her offspring after her death. Ali would write that down. So that was *Muṣḥaf Fatimah*!"

Other [hadiths] say that Transcendent God would send an angel and Ali would write it down. Similarly Majlisī narrates from *Baṣā'ir al-Darajāt* from Aḥmad Ibn Muhammad, from 'Imrān Ibn 'Abd al-'Azīz, from Ḥammād Ibn Othman, [who] said:

I heard Abu 'Abdullāh [Imam Ṣādiq] say:

تَظْهَرُ الزَّنَادِقَةُ سَنَةَ ثَمَانِيَةٍ وَعِشْرِينَ وَمِائَةٍ. وَذَلِكَ لِأَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ عليها سلام. قَالَ: فَقُلْتُ: وَمَا مُصْحَفُ فَاطِمَةَ؟!

فَقَالَ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَمَّا قَبَضَ نَبِيَّهُ صلى الله عليه وآله دَخَلَ عَلَى فَاطِمَةَ مِنْ وَفَاتِهِ مِنَ الْحُزْنِ مَالَا يَعْلَمُهُ إِلَّا اللهُ عَزَّ وَجَلَّ. فَأَرْسَلَ إِلَيْهَا مَلَكاً يَسَلِّي عَنْهَا غَمَّهَا وَيُحَدِّثُهَا.

فَشَكَتْ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام. فَقَالَ لَهَا: إِذَا أَحَسَّتِ بِذَلِكِ وَسَمِعْتِ الصَّوْتَ قُولِي لِي. فَأَعْلَمَتْهُ؛ فَجَعَلَ يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَثْبَتَ مِنْ ذَلِكَ مُصْحَفاً.

قَالَ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَيْسَ مِنَ الْحَلَالِ وَالْحَرَامِ، وَلَكِنْ فِيهِ عِلْمُ مَا يَكُونُ.

"The heretics (*Zanādiqah*) will appear in the year 128. That is because I looked in *Muṣḥaf Fatimah*."

[The narrator says:] I asked: "What is *Muṣḥaf Fatimah*?"

He then said:

> When Blessed and Transcendent God took His Prophet, sorrow for her father that no one but Mighty and Sublime God knew afflicted Fatimah! So He sent her an angel to console her and speak to her. Thereafter, she complained about that to the Master of the Faithful and he told her: "When you sense that and hear the voice, tell me." So she did tell him and he began writing whatever he heard until he had written a codex (*Muṣḥaf*) of that.

[The narrator says:] Then [the Imam] said: "Lo, it does not contain that which is lawful and that which is unlawful. Rather it contains knowledge of what will be."

Majlisī says by way of commentary:

Al-Qāmūs says the terms

أَحَسَّتْ

or irregularly with a single

س

(*sīn*)

أَحْسَيْتُ

or

أَحَسْتُ

without means

ظَنَنْتُ

("I guessed")

وَجَدْتُ

("I found" or "I gathered"),

أَبْصَرْتُ

("I saw" or "I noticed"), and

عَلِمْتُ

("I understood"); and about an abstract thing it is said: You sensed it (*wajadta ḥissahu*).[243]

Some hadiths say that that the *Muṣḥaf* is God's Words revealed to Fatimah; God's Messenger would dictate it and Imam Ali would write it down, as related by Majlisī, quoting from *Baṣā'ir al-Darajāt* via [Ṣaffār's] unbroken chain from Muhammad Ibn Muslim, [who] said:

Abu 'Abdullāh [Imam Ja'far Ṣādiq] said to the tribes who would visit him, and ask him what God's Messenger had bequeathed and passed to Ali, and what Ali had bequeathed and passed to Hasan:

وَلَقَدْ خَلَّفَ رَسُولُ اللهِ صلى الله عليه و آله عِنْدَنَا جِلْداً مَا هُوَ جِلْدَ جَمَلٍ وَلَا جِلْدَ ثَوْرٍ وَلَا جِلْدَ بَقَرَةٍ إِلَّا إِهَابَ شَاةٍ، فِيهَا كُلُّ مَا يُحْتَاجُ إِلَيْهِ حَتَّى أَرْشُ الْخَدْشِ وَالظُّفْرِ.
وَخَلَّفَتْ فَاطِمَةُ عليها سلام مُصْحَفاً مَا هُوَ قُرْآنٌ، وَلَكِنَّهُ كَلَامٌ مِنْ كَلَامِ اللهِ أَنْزَلَهُ عَلَيْهَا، إِمْلَاءُ رَسُولِ اللهِ وَخَطُّ عَلِيٍّ عليه السلام.

"Surely God's Messenger left us a skin that was not camel, bull, or cow-hide. Rather, it was an untanned sheepskin on which there was everything that would be needed: even the damages for a scratch or [breaking] a nail. And Fatimah left behind a codex (*Muṣḥaf*) that was not Qur'an, but it was some of God's words sent down to her, dictated by God's Messenger and written down by Ali."

Majlisī says:

Fīrūz-Ābādī says:

إِهَاب

voweled like

كِتَاب

means skin or untanned skin. [And in this sentence,]

رسول الله

(God's Messenger) means Gabriel.[244]

All this was about who dictated Fatimah's *Muṣḥaf*; as for the text and meaning, we have seen in the hadiths that it is not Qur'an, and contains nothing about what is lawful or unlawful. Rather it contains all the future events that will occur. Similarly, it contained what would console and placate the chief lady of all the worlds.

Similarly, Majlisī narrates from *Baṣā'ir al-Darajāt* via [Ṣaffār's] chain from Walīd Ibn Ṣabīḥ [who] said:

يَاوَلِيدُ! إِنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ عليها سلام فَقِيلَ فَلَمْ أَجِدْ لِبَنِي فُلَانٍ فِيهَا إِلَّا كَغُبَارِ التَّعْلِ.[245]

"O Walīd, I looked in Fatimah's *Muṣḥaf* a little earlier but I only found due to the sons of So-and-So [as little] as the dust on a sandal!"

'Allāmah Amīn's Statement on the Greatness of Fatimah's *Muṣḥaf*

Concerning Fatimah's *Muṣḥaf*, Ayatollah Sayyid Muḥsin Amīn 'Āmilī says:

> There is repeated reference to Fatimah's *Muṣḥaf* in narrations from the Household. It is related in a hadith from *al-Irshād* by Mufīd and *al-Iḥtijāj Ṭabarsī* that:
>
> كان الصادق عليه السلام يقول: وَإِنَّ عِنْدَنَا الْجَفْرَ الاحمر وَالْجَفْرَ الابيض وَمُصْحَفَ فَاطِمَةَ (إلى ان قال:) وَأَمَّا مُصْحَفُ فَاطِمَةَ عليها سلام فَفِيهِ مَا يَكُونُ مِنْ حَادِثٍ وَأَسْمَاءُ مَنْ يَمْلِكُ إِلَى أَنْ تَقُومَ السَّاعَةَ — الحديث.
>
> [Imam] Ṣādiq used to say: "Surely we have the red *Jafr*, the white *Jafr*, and Fatimah's *Muṣḥaf*...As for Fatimah's *Muṣḥaf*, it contains [every] event that will happen as well and the names of everyone who will rule until the coming of the hour."

Here, the late Amīn relates in full all the hadiths about Fatimah's *Muṣḥaf* from *Baṣā'ir al-Darajāt* and elsewhere. He cites the following hadiths at the end:

> *Baṣā'ir* says via [Ṣaffār's] chain from Abu Baṣīr [who] said:
>
> I heard Abu 'Abdullāh [Imam Ṣādiq] say:
>
> مَامَاتَ أَبُو جَعْفَرٍ الباقر عليه السلام حَتَّى قَبَضَ مُصْحَفَ فَاطِمَةَ.

"[Imam] Bāqir Abu Ja'far did not die until he had received the *Muṣḥaf* of Fatimah."

It is also related in [*Baṣā' ir*] from 'Abdullāh Ibn Ja'far, from Mūsā Ibn Ja'far, from Washshā, from Abu Ḥamzah, from Abu 'Abdullāh [Imam Ṣādiq, who] said:

مُصْحَفُ فَاطِمَةَ مَا فِيهِ شَيْءٌ مِنْ كِتَابِ اللهِ، وَإِنَّمَا هُوَ شَيْءٌ أُلْقِيَ عَلَيْهَا بَعْدَ مَوْتِ أَبِيهَا صَلَّى اللهُ عَلَيْهِمَا.

"There is nothing from God's Book in Fatimah's *Muṣḥaf*; it is just something inspired to her after the death of her father."

Obviously these hadiths reiterate and swear that there is no Qur'an in Fatimah's *Muṣḥaf*. Apparently it is because it is called Fatimah's *Muṣḥaf*, which may give the impression it is one of the Qur'anic codices, so this confusion is cleared up.

Most of these hadiths do not tell us what the contents of Fatimah's *Muṣḥaf* are; some of them say:

لَيْسَ فِيهِ مِنَ الْحَلَالِ وَالْحَرَامِ وَلَكِنَّ فِيهِ عِلْمَ مَا يَكُونُ

"There is nothing in it about what is lawful and unlawful. Rather it contains knowledge of everything that will be,"

so this hadith explains it; some of them say:

إِنَّ فِيهِ وَصِيَّتَهَا

"Her will is in it."

It may be some of its contents.

Some of them relate it was dictated by God's Messenger and handwritten by Ali.

Some others relate that it includes what Gabriel brought down to Fatimah after her father's death.

Biḥār al-Anwār explains that here, "God's Messenger" refers to Gabriel.

Here, the late Amīn says:

"Thus the contradiction is reconciled, but this is unlikely, because Gabriel was not normally referred to as God's Messenger even though he is one of God's Messengers. It is better to say that there were two *Muṣḥafs*: one was dictated by God's Messenger [Muhammad] and written down by Ali, and the other one from Gabriel's hadith."

In my opinion, what is wrong with its being a single *Muṣḥaf*, handwritten by Ali, albeit some of it dictated by God's Messenger within his lifetime, and part of it Gabriel's hadith after the [Prophet's] death! This explanation seems more appropriate for particular reasons.

Then the late Amīn states:

> "There is nothing surprising or incredible in Gabriel speaking to Fatimah al-Zahrā', and Ali hearing that and writing it down in a book called *Muṣḥaf Fatimah*. After all, reliable Companions of the Imams narrate this from the Imams from the Household."

It is as if I can see now whoever considers it to be incredible or surprising or deems it to be elevation [of people] above their station (*ghuluww*). This is not fair. Does he doubt Transcendent [God's] Power, or that the fillet[246]—Zahrā'—deserved such a miracle to be worked through her, or in the authenticity of that even though reliable narrators have narrated it from the Imams of guidance, from her progeny?!

Indeed, as the Holy Qur'an has said, this same great miracle was worked through Āṣif Ibn Barkhiyā, Soloman's aide (*wazīr*). He was never dearer to God than Muhammad's Family, and Soloman was not greater than Muhammad.

And the Noble Book tells of Moses's mother:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

We revealed to Moses' mother: "Nurse him..." (28:7).

Ibn Khaldūn says:

> It is narrated from the Prophet that he said:
>
> إِنَّ فِيكُمْ مُحَدَّثِينَ
>
> "There are indeed among you those who are spoken to [by the angels]!"
>
> The author of *Irshād al-Sārī* narrates from one of the Companions:
>
> كُنْتُ[247]
>
> اُحَدَّثُ حَتَّىٰ اَكْتَوَيْتُ.
>
> "I was spoken to by the angels, until I unjustifiably praised myself!"

One of the righteous people saw the Khiḍr guiding (*yusaddid*) Omar Ibn 'Abd al-'Azīz but without anyone else seeing; as pointed out, all this is related via a non-Shi'a route.

The author of *al-Sīrah al-Ḥalabiyyah* and others narrate proof that after the death of the Prophet, Gabriel's condolences came down to the Household; they could hear his voice but not see his form.

Does this not dispel doubt that miracles were worked through the fillet of the Prophet, the chief of all the ladies of all the worlds, and the rest of the Prophet's infallible family?![248]

Shaykh al-Islam Ibrahim Ibn Muhammad Ibn Mu'ayyad Ḥammū'ī narrates a hadith that applies to *Muṣḥaf Fatimah* in his invaluable book [*Farā'id al-Simṭayn*]; and we consider it appropriate to quote to you what he says under the heading:

أمْرُ رَسُولِ اللهِ صلى الله عليه و آله وسلم عَلِيّاً بِكِتَابَةِ مَا يُمْلِيهِ عَلَيْهِ ثُمَّ بَيَانِ بَرَكَاتِ الائمَّةِ مِنْ وُلْدِهِ وَأَنَّ أَوَّلَهُمْ هُوَ الإمام الْحَسَنُ وَبَعْدَهُ الْحُسَيْنُ وَأَنَّ الائمَّةَ مِنْ بَعْدِهِ مِنْ وُلْدِهِ

"God's Messenger commanded Ali to write down what he was dictating to him, and then state the miracles that would be worked through the Imams from his offspring and that the first of them would be al-Imam al-Hasan, next al-Husayn, and the Imams after him from his offspring."

527—Sayyid Nassābah [genealogist] Jalāl al-Dīn 'Abd al-Ḥamīd related to me from his son, Imam Shams al-Dīn Shaykh al-Sharaf Fakhkhār Ibn Ma'd Mūsawī, from Shādhān Ibn Jabrā'īl Qumi, from Ja'far Ibn Muhammad Dūrīstī, from his father, Abu Ja'far Muhammad Ibn Ali Ibn Bābawayh[249] [who] said:

[My father said:] Sa'd Ibn 'Abdullāh related to us from Aḥmad Ibn Muhammad Ibn 'Īsā, from Husayn Ibn Sa'īd, from Ḥammād Ibn 'Īsā, from Ibrahim Ibn Omar Yamānī, from Abu Ṭufayl:

عن أبي جعفر عليه السلام قَالَ: قَالَ النَّبِيُّ صلى الله عليه و آله وسلم لامِيرِ الْمُؤمنينَ عَلِيٌّ عليه السلام: اكْتُبْ مَا امْلِي عَلَيْكَ؛

قَالَ: يَا نَبِيَّ اللهِ وَتَخَافُ عَلَيَّ النِّسْيَانَ؟!

فَقَالَ: لَسْتُ أَخَافُ عَلَيْكَ النِّسْيَانَ وَقَدْ دَعَوْتُ اللهَ عزَّ وَجلَّ لَكَ أَنْ يُحَفِّظَكَ وَلَا يُنْسِيَكَ[250] وَلَكِنِ اكْتُبْ لِشُرَكَائِكَ؛

قَالَ: قُلْتُ: وَمَنْ شُرَكَائِي يَا نَبِيَّ اللهِ؟!

قَالَ: الائمَّةُ مِنْ وُلْدِكَ، بِهِمْ يُسْقَى امَّتِي الْغَيْثَ، وَبِهِمْ يُسْتَجَابُ دُعَاؤُهُمْ، وَبِهِمْ يَصْرِفُ اللهُ عَنْهُمُ الْبَلَاءَ، وَبِهِمْ تَنْزِلُ الرَّحْمَةُ مِنَ السَّمَاءِ.

وَهَذَا أَوَّلُهُم- وَأَوْمَأَ بِيَدِهِ إِلَى الْحَسَنِ، ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْحُسَيْنِ عليهما سلام ثُمَّ قَالَ عليه و آله السلام: الائمَّةُ مِنْ وُلْدِهِ.[251]

From Abu Ja'far [Imam Muhammad Bāqir who] said:

> The Prophet said to Ali, the Master of the Faithful: "Write down whatever I dictate to you."
>
> [Ali] asked: "O God's Prophet, are you afraid I will forget?!"
>
> He stated: "I am not afraid you will forget, because I have prayed to God to make you remember and not to let you forget! However, write it for your partners!"
>
> [Ali] asked: "O God's Prophet, who are my partners?"
>
> He stated: "The Imams from your offspring. It is through them that my nation will be watered with rain! It is through them that their prayer will be answered. It is through them that God will divert tribulation away from them; it is through them that mercy will come down from heaven."
>
> "This is the first of them." He pointed (*awma' bi yadih*) to Hasan. Then he pointed to Husayn. Then he said: "The Imams are from his offspring."

As the book *al-Jāmi'ah* was mostly about what is lawful and what is unlawful, and the book *al-Jafr* was about deducing events via universal symbols, and *Muṣḥaf Fatimah* contained mention of future events and incidents to console Sayyidah Zahrā', we can guess that Imam Ali wrote all these matters in *Muṣḥaf Fatimah* by the Prophet's command.

Mughniyyah's Discussion on Fatimah's *Muṣḥaf*

Shaykh Muhammad Jawād Mughniyyah has a lengthy discussion on Fatimah's *Muṣḥaf*. We note in his discussion that he is very annoyed with what some Sunni scholars say and the unjust accusations they make against the Shi'a. They have misused the similarity in the name—*Muṣḥaf*—and attributed to the Shi'a a belief that *Muṣḥaf Fatimah* is a different Qur'an from the one in circulation. Shaykh Muhammad has proven that the belief that even a single letter has been added to, taken away from, or changed in the Qur'an is criticized by the Shi'a and their scholars. We find the Shaykh address in particular Shaykh

Abu Zuhrah, the Egyptian Sunni scholar contemporary to him, and refute the allegation with proof and evidence. He says at the end of the statement addressed to him:

> "[Shaykh] Abu Zuhrah explicitly states in the book *al-Madhāhib al-Islamiyyah*, page 21, that the disagreement that results from deduction (*istinbāṭ*) had laudable results and a good result. Now is this goodness exclusive to the scholars of one sect and not others?!"

And then he says:

> After this brief pause with Shaykh Abu Zuhrah, let us return to our discussion on *Fatimah*'s *Muṣḥaf*. It is referred to in the hadiths from the Household along with explanation of it—that it was dictated by God's Messenger to Ali."

Imam Ṣādiq said:

> عِنْدَنَا مُصْحَفُ فَاطِمَةَ، أَمَا وَاللهِ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ، وَلَكِنَّهُ مِنْ إِمْلاءِ رَسُولِ اللهِ وَخَطُّ عَلِي

"We have Fatimah's *Muṣḥaf*. Lo, by God, there is not a single letter of the Qur'an in it. Rather it is God's Messenger's dictation to Ali."

Sayyid Amīn, in *A'yān*, volume 1, part 2, page 248, says:

> "Imam Ṣādiq's denial that there is any Qur'an in it is because the book is called Fatimah's *Muṣḥaf*. It gives the impression that it is one of the Qur'anic codices, so the Imam wanted to dispel this impression."

Al-Kāfi says:

> "Manṣūr wrote [a letter] to the jurisprudents of Medina to ask them a question about *zakāt*. None of them could answer him save Imam Ṣādiq. When he was asked where he had taken that from, he said: 'From the book of Fatimah (*Kitāb Fatimah*).'"[252]

Therefore, Fatimah's *Muṣḥaf* is a separate book, and not Qur'an. To accuse the Shi'a of believing that the Qur'an has been corrupted because of their belief in Fatimah's *Muṣḥaf* is a lie and ignorance.

It is more appropriate to attribute this belief to those who claim that had a Qur'an containing additions to this Qur'an.

Jalāl al-Dīn Suyūṭī says in *al-Itqān* (Cairo: Ḥijāzī, n.d.), volume 2, page 25:

قَالَتْ حَمِيدَةُ بِنْتُ أَبِي يُونُسَ: قَرَأَ أَبِي وَهُوَ ابْنُ ثَمَانِينَ سَنَةً فِي مُصْحَفِ عَائِشَةَ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا وَعَلَى الَّذِينَ يَصِلُونَ الصُّفُوفَ الأُولَى.

"Ḥamīdah, the daughter of Abu Yunūs, said: 'My father, when was eighty years, old read in 'Āyishe's codex: "Indeed God and His angels bless the Prophet; O you who believe, invoke blessings on him, and invoke peace on him in a worthy manner, and on those who pray in the first rows."'"[253]

Do you not see how they accuse others of what they are guiltier of, just as they did with regard to the *Jafr*, revelation (*'iḥā*), and so on!

The reason for this and the previous sections is to prove with figures that the Imāmiyyah have nothing that the Sunnis do not also have, in particular or in general, expressly or impliedly, so there is no explanation for Abu Zuhrah's and his predecessors' and successors' criticism apart from fanaticism, and emphasizing disagreement and division.

Here, the late Mughniyyah says in the footnote:

When I was writing this book, a book that I had been searching for in bookshops and other resources fell into my hands. The title of the book is:

حَرَكَاتُ الشِّيعَةِ الْمُتَطَرِّفِينَ وَأَثَرُهُمْ فِي الْحَيَاةِ الاجْتِمَاعِيَّةِ وَالأَدَبِيَّةِ لِمُدُنِ الْعِرَاقِ إِبَّانَ الْعَصْرِ الْعَبَّاسِيِّ الأَوَّلِ

Ḥarakāt al-Shi'a al-Mutaṭṭarrafīn wa atharuhum fi al-Ḥayāt al-Ijtimā'iyyah wa al-Adabiyyah li Mudun al-Iraq Ibbān al-'Aṣr al-'Abbāsī al-Awwal.

(Movements by Extreme Shi'a and Their Effect on the Social and Literary Life of the Cities of Iraq During the Early Abbasid Era), by Muhammad Jābir 'Abd al-'Āl, the director of social affairs at Cairo University. Similar to a blind camel that strides forward without seeing anything around itself and always falling down and falling behind the other camels, he too has become blind to the darkness when writing this book. He has filled it with lies and

slander; his business in so doing was to follow his many ancestors!

However, a word of truth manifested through a slip of his pen; knowingly or unwittingly he says in the introduction:

إِنَّنَا نَعْلَمُ أَنَّ بَيْنَ أَهْلِ السُّنَّةِ مَنْ تَعَصَّبَ عَلَى الشِّيعَةِ وَأَمْعَنَ فِي ذَلِكَ إِمْعَاناً جَعَلَهُ يَرْمِيهِمْ دُونَ تَثَبُّتٍ بِاتِّهَامَاتٍ يَتَبَيَّنُ لِذِي الْعَيْنِ الْبَصِيرَةِ أَنَّهَا بَاطِلَةٌ أَمْلَاهَا التَّعَصُّبُ وَالشَّحْنُ الْمَذْهَبِي.[254]

"We know that some Sunnis are fanatically anti-Shi'a, and go so far that it makes them accuse them without verification, of charges which anyone with a seeing eye can see, are false, filled with fanaticism and sectarian charge (*tashāḥun madhhabī*)!"

Justice 'Abd al-Ḥalīm Jundī says:

Part of the Shi'a's scholarly heritage is what is called *Muṣḥaf Fatimah*. They narrate from [Imam] Ṣādiq that when he was asked about it he said:

إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللهِ خَمْسَةً وَسَبْعِينَ يَوْماً وَكَانَ قَدْ دَخَلَهَا حُزْنٌ عَلَى أَبِيهَا، وَكَانَ جِبْرِيلُ يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا وَيُطَيِّبُ نَفْسَهَا وَيُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا، وَكَانَ عَلِيٌّ يَكْتُبُ ذَلِكَ. فَهَذَا مُصْحَفُ فَاطِمَةَ.

> Fatimah only survived God's Messenger by seventy-five days, and sorrow for her father beset her. Gabriel would visit her, console her well, ease her soul, and tell her what would happen to her offspring after her. Ali would write that down. This is *Muṣḥaf Fatimah*.
>
> It is not a *Muṣḥaf* in the specific sense of Loftiest God's Book. It is just a book.[255]

Note that *Muṣḥaf Fatimah* is not the same as Fatimah's Tablet (*Lawḥ Fatimah*). *Lawḥ Fatimah* was not dictated by God's Messenger and handwritten by Imam Ali. Rather it was an emerald tablet (*lawḥ*) sent down from heaven, on which were all the names and attributes of the infallible Imams.

The Hadith about Fatimah's Tablet

It is referred to in detail in *Farā'id al-Simṭayn* as follows:

Concerning the hadith about the tablet on which God wrote—or commanded one of His noble scribes to write—the names of God's Messenger's Executors in it. He then presented it to His Prophet and the Prophet too presented it to the Mother of all the Executors.

432—The noble shaykhs: Sayyid Imam Jamāl al-Dīn Raḍī al-Islam Aḥmad Ibn Ṭāwūs Hasanī, and Sayyid Imam Nassābah Jalāl al-Dīn 'Abd al-Ḥamīd Ibn Fakhkhār Ibn Ma'd Ibn Fakhkhār Mūsawī; and the 'Allāmah of his time Najm al-Dīn Abu al-Qāsim Ja'far Ibn Hasan Ibn Yaḥyā Ibn Sa'īd, who are all from Ḥillah, related to me in writing from Sayyid Imam Shams al-Din Shaykh al-Sharaf Fakhkhār Ibn Ma'd Ibn Fakhkhār Mūsawī, from Shādhān Ibn Jabrā'īl Qumi, from Ja'far Ibn Muhammad Dūrīstī, from his father, from Abu Ja'far Muhammad Ibn Ali Ibn al-Husayn Ibn Mūsā Ibn Bābawayh Qumi,[256] saying:

> My father and Muhammad Ibn al-Hasan, may God be pleased with them, narrated to me, saying:
>
> > Sa'd Ibn 'Abdullāh and 'Abdullāh Ibn Ja'far Ḥimyarī both narrated to us from both Abu al-Khayr[257] Ṣāliḥ Ibn Abi Ḥammād, and Hasan Ibn Ṭarīf from Bakr Ibn Ṣāliḥ.
> >
> > And my father, and Muhammad Ibn Mūsā Ibn Mutawakkil, and Muhammad Ibn Ali Mājīlavayh, Aḥmad Ibn Ali [Ibn Mājīlavayh, Aḥmad Ibn Ali] Ibn Ibrahim, Hasan Ibn Ibrahim Ibn Nātānah,[258] and Aḥmad Ibn Ziyād Hamedānī, may God be pleased with them, narrated to us, saying:
> >
> > > Ali Ibn Ibrahim narrated to us, from his father Ibrahim Ibn Hāshim, from Bakr Ibn Ṣāliḥ, from 'Abd al-Raḥmān Ibn Sālim, from Abu Baṣīr, from Abu 'Abdullāh [Imam Ṣādiq who] said:

My father told Jābir Ibn 'Abdullāh Anṣārī: "I need something from you, so when is it convenient for me to see you alone and ask you about it?"

Jābir said: "At any time you like." Thereafter, my father sat with him in private and he told [Jābir]:

يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدَيْ أُمِّي فَاطِمَةَ بِنْتِ رَسُولِ اللهِ صلى الله عليه وآله وسلم وَمَا أَخْبَرَتْكَ بِهِ أَنَّ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً

"O Jābir! Tell me about that tablet (*lawḥ*) that you saw in the hands of my [fore] mother Fatimah, God's Messenger's daughter, and what she told you was written on that tablet."

Jābir said:

> I testify by God that I went to your [fore]mother Fatimah, within God's Messenger's lifetime, to congratulate her on Husayn's birth. I noticed that she had a green tablet, which I believed was emerald, in her hand, and I saw white light like sunlight on it.
>
> So I asked her: "May my father and mother be made your sacrifice, O God's Messenger's daughter, what is this tablet?"
>
> She replied: "This is the tablet that God, Mighty and Sublime is He, presented to His Messenger; on it is my father's name, my husband's name, and the names of my two sons, and the names of the Executors from my progeny. My father has presented it to me to give me the glad tidings of that."[259]

Jābir said: "Your [fore] mother, Fatimah, gave it to me; I read it and made a copy of it."

Thereafter, my father said:

فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ

"O Jābir would you show it to me?"

Jābir said: "Yes." So my father walked with him until they reached Jābir's home and [Jābir] took out a scroll (*ṣaḥīfah*) of parchment for my father. So my father said to Jābir:

يَا جَابِرُ! انْظُرْ إِلَى كِتَابِكَ لأَقْرَأَ عَلَيْكَ، فَنَظَرَ جَابِرٌ فِي نُسْخَتِهِ فَقَرَأَهُ أَبِي فَمَا خَالَفَ حَرْفٌ حَرْفاً.[260] فَقَالَ:
قَالَ جَابِرٌ: فَأَشْهَدُ بِاللهِ أَنِّي رَأَيْتُهُ هَكَذَا فِي اللَّوْحِ مَكْتُوباً.

"O Jābir! Look at your writing that I may recite to you." Jābir then looked at his copy and read it, and my father recited; not a single letter differed.

[Then [Imam Ṣādiq] stated:] Jābir said: "I testify by God that I saw it written on the tablet as follows:"

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. هَذَا كِتَابٌ مِنَ اللهِ الْعَزِيزِ [الْحَكِيمِ]
لِمُحَمَّدٍ نُورِهِ وَسَفِيرِهِ وَحِجَابِهِ وَدَلِيلِهِ، نَزَلَ بِهِ الرُّوحُ الأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظِّمْ يَا مُحَمَّدُ
أَسْمَائِي، وَاشْكُرْ نَعْمَائِي، وَلَا تَجْحَدْ آلَائِي، فَإِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا، قَاصِمُ
الْجَبَّارِينَ، وَمُذِلُّ الظَّالِمِينَ [وَمُبِيرُ الْمُتَكَبِّرِينَ] وَدَيَّانُ الدِّينِ

إِنِّي أَنَا اللهُ لَا إِلٰهَ إِلَّا أَنَا، فَمَنْ رَجَا غَيْرَ فَضْلِي [أَوْ] خَافَ غَيْرَ عَدْلِي عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ.

فَإِيَّايَ فَاعْبُدْ، وَعَلَيَّ فَتَوَكَّلْ، إِنِّي لَمْ أَبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَانْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا؛

وَإِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ، وَفَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ، وَأَكْرَمْتُكَ بِشِبْلَيْكَ بَعْدَهُ وَسِبْطَيْكَ حَسَنٍ وَحُسَيْنٍ؛

فَجَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ.

وَجَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَأَكْرَمْتُهُ بِالشَّهَادَةِ، وَخَتَمْتُ لَهُ بِالسَّعَادَةِ، فَهُوَ أَفْضَلُ مَنِ اسْتُشْهِدَ، وَأَرْفَعُ الشُّهَدَاءِ دَرَجَةً.

جَعَلْتُ كَلِمَتِيَ التَّامَّةَ مَعَهُ وَالْحُجَّةَ الْبَالِغَةَ عِنْدَهُ.

بِعِتْرَتِهِ أُثِيبُ وَأُعَاقِبُ.

أَوَّلُهُمْ [عَلِيٌّ] سَيِّدُ الْعَابِدِينَ وَزَيْنُ أَوْلِيَاءِ الْمَاضِينَ (كذا).

وَابْنُهُ شَبِيهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدٌ الْبَاقِرُ لِعِلْمِي وَالْمَعْدِنُ لِحُكْمِي.

سَيَهْلِكُ الْمُرْتَابُونَ فِي جَعْفَرٍ؛ الرَّادُّ عَلَيْهِ كَالرَّادِّ عَلَيَّ، حَقَّ الْقَوْلُ مِنِّي لَأُكْرِمَنَّ مَثْوَى جَعْفَرٍ، وَلَأُسَرَّنَّهُ فِي أَشْيَاعِهِ وَأَنْصَارِهِ وَأَوْلِيَائِهِ.

وَانْتَجَبْتُ بَعْدَهُ مُوسَى، وَلَا يَحِنُّ [ظ] بَعْدَهُ فِتْنَةٌ عَمْيَاءُ حِنْدِسٌ، لِأَنَّ خَيْطَ فَرْضِي لَا يَنْقَطِعُ، وَحُجَّتِي لَا تَخْفَى، وَأَنَّ أَوْلِيَائِي لَا يَشْقَوْنَ

أَلَا وَمَنْ جَحَدَ وَاحِدًا مِنْهُمْ [فَقَدْ] جَحَدَ نِعْمَتِي، وَمَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدِ افْتَرَى عَلَيَّ.

وَوَيْلٌ لِلْمُفْتَرِينَ الْجَاحِدِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِي مُوسَى وَحَبِيبِي وَخِيَرَتِي.

إِنَّ الْمُكَذِّبَ بِالثَّامِنِ مُكَذِّبٌ بِجَمِيعِ أَوْلِيَائِي.

وَعَلِيٌّ وَلِيِّي وَنَاصِرِي، وَمَنْ أَضَعُ عَلَى [عَاتِقِهِ] أَعْبَاءَ النُّبُوَّةِ، وَأُمْتِحِنُهُ بِالِاضْطِلَاعِ [بِهَا يَقْتُلُهُ عِفْرِيتٌ مُسْتَكْبِرٌ، يُدْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ [ذُو الْقَرْنَيْنِ] إِلَى جَنْبِ شَرِّ خَلْقِي.

حَقَّ الْقَوْلُ مِنِّي لَأُقِرَّنَّ عَيْنَهُ بِمُحَمَّدِ ابْنِهِ وَخَلِيفَتِهِ مِنْ بَعْدِهِ، فَهُوَ وَارِثُ عِلْمِي وَمَعْدِنُ حُكْمِي وَمَوْضِعُ سِرِّي وَحُجَّتِي عَلَى خَلْقِي.

فَجَعَلْتُ الْجَنَّةَ مَأْوَاهُ، وَشَفَّعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدِ اسْتَوْجَبُوا النَّارَ.

وَأَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَلِيِّي وَنَاصِرِي وَالشَّاهِدِ فِي خَلْقِي وَأَمِينِي عَلَى وَحْيِي.

وَاخرِجْ مِنهُ الدَّاعِيَ إلَى سَبِيلِي، وَالخَازِنَ لِعِلْمِي الحَسَنَ.

ثُمَّ أكْمِلْ ذَلِكَ بِابْنِهِ رَحمَةً لِلعَالَمِينَ، عَلَيهِ كَمَالُ مُوسَى وَبَهَاءُ عِيسَى وَصَبْرُ أيُّوبَ.

وَسَيَذِلُّ أوْلِيائِي فِي زَمَانِهِ، وَيَتَهَادَونَ رُؤوسَهُم كَمَا يَتَهَادَونَ رُؤوسَ التُّرْكِ وَالدَّيلَمِ، فَيُقْتَلُونَ وَيُحْرَقُونَ وَيَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَجِلِينَ، تُصْبَغُ الأرْضُ بِدِمَائِهِم [وَيَنشَأُ] الوَيْلُ وَالرَّنِينُ فِي نِسَائِهِم.

أولَئِكَ أوْلِيائِي حَقّاً، بِهِم أدْفَعُ كُلَّ فِتْنَةٍ عَمْيَاءَ حِنْدِسٍ (كذا)، وَبِهِم أكْشِفُ الزَّلَازِلَ، وَأرْفَعُ الآصَارَ وَالأغْلَالَ.

أولَئِكَ عَلَيهِم صَلَوَاتٌ مِن رَبِّهِم وَرَحمَةٌ وَأولَئِكَ هُمُ المُهْتَدُونَ.

In the Name of God, the Most Compassionate, the Most Merciful; this is a letter from God, the Mighty, the Wise, to Muhammad, His light, His ambassador, His veil and guide.

The trusted Spirit has brought it down from the presence of the Lord of all the worlds.

O Muhammad, glorify My Names, gives thanks for My blessings, and do not reject my benefactions because I am God! There is no other god but Me, Destroyer of the tyrants and Humiliator of the unjust [and the Destroyer of the haughty], and the Judge of the religion.

Indeed I am God; there is no other god but Me. I will punish whoever expects anyone else's blessing, and [/or] fears anyone else's justice, with a punishment by which I have not punished anyone else from all the worlds!

So worship Me alone! And rely on Me alone! Certainly I have not sent a prophet and completed his days and ended his term without appointing an executor for him.

I have favored you over all the other prophets, and favored your executor over all the [previous] executors and honored your two cubs, your two grandchildren, Hasan and Husayn after him.

Then, I have appointed Hasan as the Source of My Knowledge after the end of his father's term.

And I have appointed Husayn as the treasurer of My revelation, honored him with martyrdom, and made His ending happy, so he is the best to be martyred and I shall raise his rank as a martyr.

I have deposited My complete word and extensive proof with him. I shall reward and punish through his family (*'itrah*).

The first of them is Ali , the Master of all the worshipers, and the ornament of God's past saints.

And his son is the likeness[261] of his praiseworthy grandfather, Muhammad, the dissector of My knowledge and the treasure trove of My Wisdom (*ḥukmī*).[262]

Those who doubt Ja'far are doomed. Whoever rejects him, rejects me! I have to say: I will most certainly honor Ja'far doubly, and I will make him happy with his followers, supporters and servants (*awlīyā'*).

And after him I chose Mūsā, and I have foreordained after him dark blind sedition[263] because the thread of My command rope will never be cut and My proof will not be unnoticed, and My friends will not be wretched.

Lo! Whoever rejects any of them rejects My blessing, and whoever changes a verse from my Book lies about Me.

Woe unto the liars, the rejecters when the term of My servant Mūsā, My beloved and chosen, ends; whoever rejects the eighth rejects all My Friends.[264]

And Ali is My friend and supporter, and he around whose neck I shall place the burdens of the prophethood. I shall grant him[265] proficiency at it. An *'ifrīt*[266] will kill him, and he will be buried in a city built by the pious servant, [Dhū al-Qarnayn], next to the worst of My creatures.

I have to say: I will delight his eyes with Muhammad his son and his Caliph after him. For he is the heir to My knowledge, the resource of My wisdom (*ḥukmī*),[267] the repository of My secret, and My proof for My servants.

So I have made Heaven his abode, and appointed him as intercessor for seventy of his household, all of whom will deserve Hell.[268]

And I will bring about a happy ending for his son, Ali, My friend and supporter, and witness among My creatures, and My trustee to My revelation.

And I shall produce from him the missionary to My path, and the treasurer to my knowledge, Hasan.

Then I shall complete that through his son as a mercy to all the worlds. Moses's perfection, Jesus's beauty, and Job's patience is upon him.

Certainly My friends will be humiliated within his lifetime, and their heads will be presented as gifts, just as the heads of the Turks and the Daylamites are presented as gifts.[269]

So they will be killed and burned, will be fearful, terrified, and timorous. The earth will be stained with their blood, [and] mourning and screeching [will spring] from their wives.[270]

They truly are My friends. Through them I will [thus] ward off every dark blind strife. Through them I will take away the earthquakes, and I will remove all the bonds and fetters.[271]

Upon them are blessings and mercy from their Lord and it is they who are guided.

'Abd al-Raḥmān Ibn Sālim says:

"Abu Baṣīr said: 'If during your life you had not heard any other hadith but this one it would suffice you, so keep it safe from everyone except those who are worthy of it.'"[272]

Majlisī, may God be pleased with him, narrates [this hadith] from *Ikmāl al-Dīn wa Itmām al-Ni'mah* and *'Uyūn Akhbār al-Riḍā*, both of which are by Shaykh Ṣadūq.

He then narrates something similar to this from *al-Iḥtijāj* by Ṭabarsī,[273] *al-Ikhtiṣāṣ* by Shaykh Mufīd via another chain,[274] *al-Ghaybah* by Shaykh Ṭūsī by another chain,[275] and from *al-Ghaybah* by Nu'mānī via yet another chain;[276] after that he has detailed commentary solving what is problematic in [all these narrations].[277]

Majlisī narrates in *Biḥār al-Anwār*, from *Ikmāl al-Dīn*, and *'Uyūn Akhbār al-Riḍā* from Ṭāliqānī, from Hasan Ibn Ismā'īl, from Sa'īd Ibn Muhammad Qaṭṭān, from Rūyānī, from 'Abd al-'Aẓīm Hasanī, from Ali Ibn Husayn Ibn Zayd Ibn Hasan Ibn Ali Ibn Abi Ṭālib [who] said:

'Abdullāh Ibn Muhammad Ibn Ja'far Ibn Muhammad narrated to me, from his father, from his grandfather, that Muhammad Ibn Ali Bāqir al-Ulūm gathered together all his sons. Their uncle Zayd Ibn Ali was among them. He then took out for them a book in Ali's handwriting and dictated by God's Messenger. In it was written:

هَذَا كِتَابٌ مِنَ اللهِ الْعَزِيزِ الْعَلِيمِ

This is a letter from God, the Mighty, the Knowing...[and the rest of the hadith up to:...and it is they who are guided]. And at the end 'Abd al-'Aẓīm says:

اَلْعَجَبُ كُلُّ الْعَجَبِ لِمحمّدِ بنِ جعفرٍ وخروجِهِ وقد سَمِعَ أباه يقولُ هذا ويَحكيهِ؛ ثُمّ قال: هذا سِرُّ اللهِ ودينُه ودينُ ملائكتِهِ، فَصُنْه إلّا عَن أهلِهِ وأوليائِه.[278]

"It is completely astonishing that Muhammad Ibn Ja'far should rebel even though he had heard his father say this and narrate it." Then ['Abd al-'Aẓīm] says: "This is God's secret and religion and the religion of His angels, so keep it secret except from those worthy of it and His friends."

Kulaynī[279] and Shaykh Ṭabarsī[280] also narrate it like this.

Ibrahim Ibn Muhammad Ibn Mu'ayyad Ḥammūʾī narrates another hadith after the first one cited above. He says:

[Via the foregoing chain Ibn Bābawayh says] Ali Ibn al-Husayn [Shadhawayh] Mu'addib and Aḥmad Ibn Hārūn Fāmī, may Allah be pleased with both of them, narrated to us saying:

Muhammad Ibn 'Abdullāh Ibn Ja'far Ḥimyarī narrated to us from his father, from Ja'far Ibn Muhammad Ibn Mālik Fazārī Kūfī, from Mālik Salūlī, from Durust, from 'Abd al-Ḥamīd, from 'Abdullāh Ibn Qāsim, from 'Abdullāh Ibn Jibillah, from Abu al-Safātij, from Jābir Ju'fī, from Abu Ja'far Muhammad Ibn Ali al-Bāqir, from Jābir Ibn 'Abdullāh Anṣārī, who said:

دخلت على [مولاتي] فاطمه بنت رَسُولِ اللهِ صلّى اللهُ عَلَيْهِ (و آله) وَسَلَّمَ وَقُدَّامَهَا لَوْحٌ يَكَادُ ضَوْؤُهُ يَغْشَى الابْصَارَ،

فِيهِ اثْنَا عَشَرَ اسْماً: ثَلَاثَةٌ فِي ظَاهِرِهِ، وَثَلَاثَةٌ فِي بَاطِنِهِ، وَثَلَاثَةُ أَسْمَاءٍ فِي آخِرِهِ، وَثَلَاثَةُ أَسْمَاءٍ فِي طَرَفِهِ. فَعَدَدْتُهَا فَإِذَا هِيَ اثْنَا عَشَرَ.

فَقُلْتُ: أَسْمَاءُ مَنْ هَذَا؟

قَالَتْ: هَذِهِ أَسْمَاءُ الاوْصِيَاءِ: أَوَّلُهُمُ ابْنُ عَمِّي وَأَحَدَ عَشَرَ وُلْدِي، آخِرُهُمُ الْقَائِمُ!

قَالَ جَابِرٌ: فَرَأَيْتُ فِيهَا مُحَمَّداً مُحَمَّداً مُحَمَّداً فِي ثَلَاثَةِ مَوَاضِعَ، وَعَلِيّاً [وَ] عَلِيّاً [وَ] عَلِيّاً [وَ] عَلِيّاً فِي أَرْبَعَةِ مَوَاضِعَ.[281]

I went to see My Lady Fatimah, daughter of God's Messenger. Before her was a tablet the light of which almost blinded my eyes.

There were twelve names on it: three on the outside, three on the inside, three names at the end, and three names on its side. I counted them and they were twelve.

So I asked: "Whose names are these?"

She replied: "These are the names of the Successors: the first of them my paternal cousin, and my eleven offspring, the last of whom is the Upriser."

Jābir said: "Thereupon I noticed on it Muhammad, Muhammad, Muhammad, in three places and Ali [and] Ali [and] Ali [and] Ali in four places."

Majlisī also narrates it via the same chain from *Ikmāl al-Dīn* and *'Uyūn Akhbār al-Riḍā*.[282]

Ḥammū'ī has also narrated as follows from Shaykh Ṣadūq:

Aḥmad Ibn Muhammad Ibn Yaḥyā 'Aṭṭār narrated to us saying:

My father narrated to me from Muhammad Ibn al-Husayn Ibn Abi al-Khaṭṭāb, from Hasan Ibn Maḥbūb, from Abu al-Jārūd, from [Imam Bāqir] Abu Ja'far, from Jābir Ibn 'Abdullāh Anṣārī who said:

I went to see Fatimah.

وَبَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ: فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ. ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ، وَأَرْبَعَةٌ مِنْهُمْ عَلِيٌّ صَلَوَاتُ اللهِ عَلَيْهِمْ.[283]

There was a tablet (*lawḥ*) before her on which were the names of the Executors, and I counted twelve, the last of whom was the Upriser. Three of them were Muhammads and four of them were Alis.

Majlisī also narrates via the same chain from *Ikmāl al-Dīn*, and *'Uyūn Akhbār al-Riḍā*.[284] He relates it from *Khiṣāl* by Ṣadūq[285] via another chain, via two other chains from *Ikmāl al-Dīn*,[286] and via another chain from *'Uyūn*,[287] and via another chain, from *al-Ghaybah* by Shaykh Ṭūsī.[288]

Note that after these three hadiths, Ḥammūʾī narrates a fourth one numbered 435 from Shaykh Ṣadūq. Its content is detailed and interesting. He narrates in it the names of all the Imams and their teknonyms and the names of their mothers on the authority of Jābir pertaining to Fatimah's tablet. However, as we have already cited it in volume 13 of *Knowing the Imams* (the science and knowledge of Islam), lessons 191–95,[289] we shall not repeat it here.

Majlisī narrates it in *Biḥār al-Anwār*, via Ḥammūʾī's same chain, from Ṣadūq.[290]

Note also that the seals from Heaven, brought down by Gabriel, concerning the guardianship of the Master of the Faithful and the Imamate of the [rest of the] twelve referred to by name and distinguishing features (*'allāmāt*), are different from [Fatimah's] tablet; however, because of the similarity of their meaning and content Majlisī mentions them all in the same chapter. Now here, to invoke blessing, we are going to cite for the readers several of those hadiths about the seals to clarify further.

Majlisī narrates from *Ikmāl al-Dīn*, and *Amālī* by Shaykh Ṣadūq, from Ibn al-Walīd, from Ibn Abān, from Husayn Ibn Sa'īd, from Muhammad Ibn al-Husayn Kinānī, from his grandfather, from Abu 'Abdullāh [Imam] Ṣādiq, who said:

إِنَّ اللهَ عَزَّوَجَلَّ أَنْزَلَ عَلَى نَبِيِّهِ كِتَاباً قَبْلَ أَنْ يَأْتِيَهُ الْمَوْتُ، فَقَالَ: يَا مُحَمَّدُ! هَذَا الْكِتَابُ وَصِيَّتُكَ إِلَى النَّجِيبِ مِنْ أَهْلِ بَيْتِكَ!

فَقَالَ: وَمَنِ النَّجِيبُ مِنْ أَهْلِي يَا جَبْرَئِيلُ؟!

فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام! وَكَانَ عَلَى الْكِتَابِ خَوَاتِيمُ[291] مِنْ ذَهَبٍ.

فَدَفَعَهُ النَّبِيُّ صلى الله عليه و آله إِلَى عَلِيٍّ عليه السلام وَأَمَرَهُ أَنْ يَفُكَّ خَاتَماً مِنْهَا وَيَعْمَلَ بِمَا فِيهِ.

فَفَكَّ عليه السلام خَاتَماً وَعَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحَسَنِ عليه السلام، فَفَكَّ خَاتَماً وَعَمِلَ بِمَا فِيهِ.

ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ عليه السلام، فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ: أَنِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ، فَلَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ، وَاشْرِ نَفْسَكَ لِلّٰهِ عَزَّوَجَلَّ؛ فَفَعَلَ

ثُمَّ دَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام، فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ: اصْمُتْ وَالْزَمْ مَنْزِلَكَ، وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ؛ فَفَعَلَ.

ثُمَّ دَفَعَهُ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عليه السلام، فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ: حَدِّثِ النَّاسَ وَأَفْتِهِمْ وَلَا تَخَافَنَّ إِلَّا اللهَ، فَإِنَّهُ لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ؛

ثُمَّ دَفَعَهُ إِلَيَّ فَفَكَكْتُ خَاتَماً فَوَجَدْتُ فِيهِ: حَدِّثِ النَّاسَ وَأَفْتِهِمْ وَانْشُرْ عُلُومَ أَهْلِ بَيْتِكَ، وَصَدِّقْ آبَاءَكَ الصَّالِحِينَ، وَلَا تَخَافَنَّ أَحَداً إِلَّا اللهَ، وَأَنْتَ فِي حِرْزٍ وَأَمَانٍ؛

فَفَعَلْتُ؛

ثُمَّ أَدْفَعُهُ إِلَى مُوسَى بْنِ جَعْفَرٍ، وَكَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي مِنْ بَعْدِهِ، ثُمَّ كَذَلِكَ أَبَداً إِلَى قِيَامِ الْمَهْدِيِّ عليه السلام.[292]

God sent a letter down to His prophet before death came to him. He said [in the letter]: "O Muhammad! This is the letter of your testament to the chosen one from your Household!"

[The Messenger] asked: "O Gabriel! Who is the chosen one from my Household?"

He said: "He is Ali Ibn Abi Ṭālib." There were gold seals on the letter. So The Prophet bequeathed the letter to Ali and told him to break one of its seals, and act in accordance with what was on it.

Thereafter, [the Master of the Faithful] broke one seal, and acted in accordance with what was on it.

Later on, he bequeathed it to his son, Hasan, and he broke one seal and acted in accordance with what was on it; then [Hasan] bequeathed it to Husayn.

[Husayn] broke one seal and found on it: "Bring forth some men for martyrdom because there will be no martyrdom for them except through you! And sell yourself to Mighty and Sublime God!" So [Husayn] did so!

Then, he passed it[293] to Ali Ibn Husayn, and he [in turn] opened one seal and found on it: "Keep silent, remain inside your home, and worship God until death (*al-yaqīn*) comes to you." He then did so.

Then he bequeathed it to Muhammad Ibn Ali. So he opened one seal and found on it: "Narrate hadiths to people, issue edicts to them, and do not fear anyone else but God, because no one [else] has any power over you!"

Then he bequeathed it to me, so I broke one seal and found on it: "Narrate hadiths to the people, issue edicts to them, spread the knowledge

of your Household, corroborate your pious forefathers, and do not fear anyone else but God; you are under protection and safe!" So I did so.

Next I shall bequeath it to Mūsā Ibn Ja'far; he will similarly bequeath it to the next one and so on evermore until the Mahdī rises up.

Majlisī quotes something similar from *Amālī* by Shaykh Ṭūsī, from Ṣadūq, from Ibn Walīd.[294]

Majlisī has also narrated a similar hadith albeit worded slightly differently via one chain from *'Ilal al-Sharāi'*'[295] and via another chain from *Ikmāl al-Dīn*.[296]

He relates a very differently worded narration that nevertheless means the same from *al-Ghaybah* by Nu'mānī;[297] he also narrates its content via two other abridged chains, from the same book.[298]

In any case, it is clear from the above that the first writer in the [history of] Islam was Ali Ibn Abi Ṭālib , the Master of the Faithful. He wrote up the *Jāmi'ah*, the *Jafr*, *Kitāb al-Sittīn* (about the Sciences of the Qur'an), the Book on Damages (*diyāt*), the book on inheritance (*farā'iḍ wa mawārīth*), Fatimah's Codex (*Muṣḥaf*), and all the letters and covenants that he sent to his metropolitan governors. They include his covenant to Mālik al-Ashtar when he appointed him as the Governor of Egypt; without doubt he was the first in [the history of] Islam to write, compile, author, and record.

Next to him was God's Messenger's servant Abu Rāfi', who was one of the Master of the Faithful Ali's Shi'a proteges. He was active writing both during the Prophet's lifetime and after his death. Ayatollah Sayyid Hasan Ṣadr's biographical note on him says:

Abu Rāfi' the Messenger's Servant Was the First to Write Down Hadiths

The first among the followers (Shi'a) of Imam Ali after [the Imam] to write down hadiths was Abu Rāfi', God's Messenger's servant.

Najāshī says at the beginning of his book *Fihris Asmā' al-Muṣannifin min al-Shi'a* (Index of the Names of Shi'a Writers):

> The first generation (*ṭabaqah*): Abu Rāfi', God's Messenger servant. His name was Aslam. He was originally 'Abbās Ibn 'Abd al-Muṭṭalib's servant and he presented him to the Prophet. Then when the Prophet was given the good news of 'Abbās embracing Islam, he freed [Abu Rāfi'].

> Abu Rāfi' embraced Islam early on (*qadīman*) in Mecca. He migrated to Medina, fought alongside the Prophet in his battles, and adhered to the Master of the Faithful after the [Prophet's] death. He was one of the best Shi'a, and he fought alongside [the Imam] in his battles. He was his public treasurer in Kufa.
>
> His two sons, 'Ubaydullāh and Ali, were scribes for the Master of the Faithful...
>
> 'Abu Rāfi' [wrote] *Kitāb al-Sunan wa al-Aḥkām wa al-Qaḍāyā.*

[Najāshī] then cites his chains back to Abu Rāfi', chapter by chapter: prayer, fasting, *ḥajj*, *zakāt*, and judgments.

> In his book *al-Taqrīb*, Ibn Ḥajar says: "The name of Abu Rāfi' Qibṭī, God's Messenger's servant, was Ibrahim. It is said [in the alternative that] it was Aslam, or Thābit, or Hurmuz. He died at the beginning of Ali's Caliphate according to the [most] correct opinion."

My comment: Ali's Caliphate began in 35 AH; it necessarily follows that there was no earlier writer than Abu Rāfi'.[299]

Similarly, Sayyid Hasan Ṣadr says:

"About the first of the Shi'a Companions to compile the hadiths and arrange them in chapters was Abu Rāfi', God's Messenger's servant. Najāshī says in the book *Fihris Asmā' al-Muṣannifīn min al-Shi'a* (The index of the Names of the Shi'a Writers): 'God's Messenger's servant Abu Rāfi' Qibṭī wrote *Kitāb al-Sunan wa al-Aḥkām wa al-Qaḍāyā*. Then Najāshī cites his chains of transmission of the book, chapter by chapter.'"

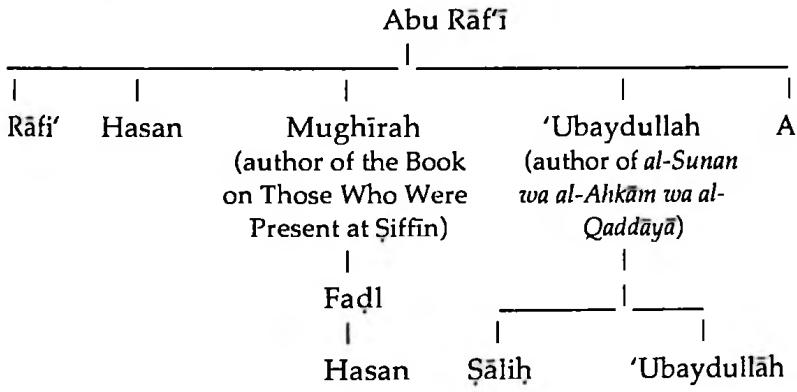
Here, the late Ṣadr quotes exactly as we did above, then says:

According to the consensus, no one prior to him arranged hadiths in order and compiled them in chapters because all the others said to have been the first compilers are from the second century, according to Suyūṭī in *al-Tadrīb*, where he quotes Ibn Ḥajar as saying in *Fatḥ al-Bārī* that the first to record, by Omar Ibn 'Abd al-'Azīz's command, was Ibn Shihāb Zuhrī.

That would have been at the beginning of the second century [after the migration] because Omar's "caliphate" began in 98 or 99 and he died in 101. We have an objection raised by Ibn Ḥajar. We stated it in the original book *Ta'sīs al-Shi'a*.[300]

Ayatollah Sayyid 'Abd al-Husayn Sharaf al-Dīn 'Āmilī follows the same way. In *al-Fuṣūl al-Muhimmah*, he says:

> Abu Rāf'ī Qibṭī used to be God's Messenger servant. His name was Aslam or Ibrahim. Some people have said he was called Hurmuz or Thābit, and some have said something else.
>
> He had many children and all were favored by the Household and devoted to them.
>
> His children were Rāfi', Hasan, Mughīrah, and 'Ubaydullāh, who wrote a whole book about those who were with Ali Ibn Abi Ṭālib at the Battle of Ṣiffīn, and from whom the author of *al-Iṣābah* and others quote, and Ali, who wrote a book on the arts of jurisprudence in accordance with the Household's *madhhab*. His book is the first one on jurisprudence written after Ali's *Ṣaḥifah* in [the history of] Islam.
>
> His grandchildren and great grandchildren are Ali Ibn Abi Rāfi''s children Hasan, Ṣāliḥ, and 'Ubaydullah, and 'Ubaydullah Ibn Abi Rāfi''s son Faḍl. They all have good offspring.[301]



And our dearest friend, the late Ḥājj Sayyid Muhammad Ali Qāḍī Ayatollah Ṭabāṭabā'ī Tabrizi, says in his commentary on the book *Jannat al-Ma'wā*, at the end of his presentation of and praise of *Kitāb Sulaym Ibn Qays al-Hilālī*:

> "It is a great and reliable book written by Sulaym Ibn Qays, who died in approximately 90 AH. He was a devotee, friend, and disciple (*min awliyā'...wa ṣāḥibihi wa min khawāṣṣihi*) of the Master of the Faithful."

[Sulaym's] book was a well-known source for both the Shi'a and the Sunnis. And the great Imam Nu'mānī says in his book *al-Ghaybah*:

There is no disagreement by any Shi'a bearer of knowledge or narrator of knowledge from the Imams that Sulaym Ibn Qays Hilālī's book is one of the greatest and oldest source books narrated by scholars and bearers of narrations from the Household, because everything in this source is from God's Messenger, the Master of the Faithful, Miqdād, Salmān Fārsī, Abu Dharr and whoever followed their way, who witnessed God's Messenger and the Master of the Faithful, and heard from them. It is one of the sources relied on and referred to by the Shi'a.[302]

Ibn Nadīm says in *al-Fihrist*: "It was the first Shi'a book to appear." He means it was the first book in which the cause (*amr*) of Shi'ism appears, as alluded to in the hadith narrated from Imam Ṣādiq, describing it as the Shi'a alphabet.

[Imam Ṣādiq] says:

مَنْ لَمْ يَكُنْ عِنْدَهُ مِنْ شِيعَتِنَا وَمُحِبِّينَا كِتَابُ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِيِّ فَلَيْسَ عِنْدَهُ مِنْ أَمْرِنَا شَيْءٌ وَلَا يَعْلَمُ مِنْ أَسْبَابِنَا شَيْئاً؛ وَهُوَ أَبْجَدُ الشِّيعَةِ، وَهُوَ سِرٌّ مِنْ أَسْرَارِ آلِ مُحَمَّدٍ صلى الله عليه و آله.

"Any of our Shi'a who loves us but does not have a copy of Sulaym Ibn Qays Hilālī's book with him has none of our mandate, and does not know any of our means; it is the Shi'a alphabet and it is one of the secrets of the Household of Muhammad."

And Qāḍī Badr al-Dīn Subkī (d. 769 AH) says in his book *Maḥāsin al-Wasā'il fi Ma'rifat al-Awā'il*: "The first book written for the Shi'a was Sulaym Ibn Qays Hilālī's book."

However, the knowledgeable reader knows that the book of *Sunan* written by Abu Rāfi', who died in the fourth decade, and whose house Mu'āwiyah bought after his death, predates Sulaym's (d. 90 AH) book.[303]

The eminent scholar Sayyid Muhammad Ṣādiq Baḥr al-'Ulūm explicitly states this truth in the preface of *Kitāb Sulaym Ibn Qays*, and he uses the same quotes from Ibn Nadim's *Fihrist* and from Qāḍī Badr al-Dīn Subkī. Then he alludes to Abu Rāfi''s being an earlier writer.[304]

Muhammad 'Ajjāj Khaṭīb, who insists that it was the Sunnis who compiled hadiths, willingly or unwillingly concedes this truth.

Abu Rāfi' (d. 35 AH),[305] God's Messenger's servant, had a book on how to commence prayer (*istiftah al-ṣalāt*). He bequeathed it to Abu Bakr Ibn 'Abd al-Raḥmān Ibn Ḥārith (d. 94 AH)[306] one of the seven jurists.[307]

Ayatollah Sayyid Hasan Ṣadr, under the heading *Taqaddum al-Shi'a fi Ta'sīs 'Ulūm al-Hadith* (The Shi'a were the first to found the

Sciences of Hadith), and at the end of it, headed *Awwal man jama'a al-hadith al-Nabawī* (The first to compile prophetic hadith) and under a subheading *al-Ṣaḥīfah al-Ūlā fi Awwal Man Jama'a al-Hadith al-Nabawi fi Islam wa Dawwanahu* (Page one on the first to collect together and record prophetic hadith in [the history of] Islam), refers to Abu Rāfi' as the first recorder [of hadith]. He then discusses the Sunnis delaying two centuries in recording and collecting hadiths, and uses that as evidence to refute strongly what Suyūṭī says:

> "Writing hadiths down began at the turn of the century during Omar Ibn 'Abd al-'Azīz's caliphate [sic], by his command."

He says:

> "The first of the Master of the Faithful's Shi'a to write down hadiths after [the Imam] was God's Messenger's servant Abu Rāfi'."

And after explaining the Sunnis' delay in writing down hadiths, he returns to Abu Rāfi', and refers to the aforementioned features of his book.

His proof that the Sunnis did delay a century is his words: "Ḥāfiẓ Jalāl al-Dīn Suyūṭī is mistaken in his claim in his book *Tadrīb al-Rāwī* that writing hadiths down only began at the turn of the century."

[Suyūṭī] says:

> Writing hadiths down only began at the turn of the century during Omar Ibn 'Abd al-'Azīz's caliphate [sic], by his command. *Ṣaḥīḥ Bukhārī* says in *Abwāb al-'Ilm* (The Chapters on Knowledge): "Omar Ibn 'Abd al-'Azīz wrote to Abu Bakr Ibn Ḥazm: 'See what hadith there is from God's Messenger and write it down; I fear the loss of knowledge and the disappearance of scholars!'"
>
> Abu Nu'aym says in *Tārīkh Iṣfahān*: "Omar Ibn 'Abd al-'Azīz wrote to all the horizons: 'Look for God's Messenger's hadith and collect it!'"
>
> [Ibn Ḥajar] says in *Fatḥ al-Bārī*: "This can be understood as the beginning of prophetic hadith compilation." He then states: "The first to write it down by Omar Ibn 'Abd al-'Azīz's command was Ibn Shihāb [Zuhrī]."

Sayyid Hasan Ṣadr says:

> Omar Ibn 'Abd al-'Azīz's term lasted only two years and five months; it began on the tenth of Ṣafar, 98 or 99 AH, and he died on the fifth or sixth or alternatively six days before the end of Rajab, 101 AH. The time of his

rule was not chronicled, and no narrator relates [to what extent] his command to write hadith down was obeyed within his lifetime.

What Ibn Ḥajar says is conjecture and mental positing, not eyewitness accounts related of practice pursuant to his command. If hadith scholars had any eyewitness evidence, they would have explicitly stated that putting the Prophet's hadiths into writing only began at the beginning of the second century, as conceded by Shaykh al-Islam [Ibn Ḥajar] and others.

[Ibn Ḥajar] says: "The first to collect hadiths together were Ibn Jurayḥ in Mecca, Ibn Isḥāq or Mālik in Medina, Rabī' Ibn Ṣabīḥ or Sa'īd Ibn Abi 'Urūbah or Ḥammād Ibn Salamah in Basra, Sufyān Thūrī in Kufa, Awzā'ī in the Levant, Haytham in Wāsiṭ, Ma'mar in Yemen, Jarīr Ibn 'Abd al-Ḥamīd in Rey, and Ibn Mubārak in Khurāsān." Iraqi and Ibn Ḥajar say: "They all lived in the same period so we do not know which of them was the earliest!"

Ibn Ḥajar says: "[The process of hadith collection continued] until one of the Imams decided to separate out prophetic hadiths exclusively; it happened at the end of the second century and the beginning of the third, and he lists a group."

Ṭayyibī says: "The first of the early Muslims (*al-salaf*) to write and compile [the hadiths] was Ibn Jurayḥ; it is said [in the alternative that] it was Mālik, and it is [also] said [that] it was Rabī' Ibn Ṣabīḥ. Then writing spread and its benefits became clear.

Then to confirm his statement, the late Ṣadr says:

You must have noticed no one is mentioned writing hadiths before Ibn Jurayḥ!

Similarly, Ḥāfiẓ Dhahabī clearly states that the first time *Sunan* were written and recorded was after the Umayyads' rule came to an end and the Abbasids' began. He says: "It increased during Rashīd's [sic] term, more books [were written], scholars memorized less. So when the books were written they were relied upon. Prior to that the Companions' and successors' were learned by heart, and [hearts] were the repositories of knowledge!"

Dhahabī is incomparable in his awareness of the history of such matters. He does not say what Suyūṭī says; indeed no early Sunni scholars say what he did, unless it be said that it is unthinkable that someone like Omar Ibn 'Abd al-'Azīz's edict was not followed.

Perhaps it was compiled after his death but predicating compilation [of hadiths] at the end of the first century and at the beginning of the second

century is not a strong, corroborated opinion. God save us from rushing to judgment!

Now that you know this, know that the Shi'a were the first to collect traditions and sayings during the time of the chosen Prophet's caliphs. They all followed their Imam, the Master of the Faithful , who started writing and compiling during God's Messenger's lifetime.

At this point, the Late Ṣadr has an explanation of the compilation of the *Jāmi'ah*, quoting from the source *Baṣā'ir al-Darajāt*. He then has a lengthy discussion about Abu Rāfi'.[308]

Muhammad 'Ajjāj Khaṭīb Refutes Sayyid Hasan Ṣadr's Assessment

Muhammad 'Ajjāj Khaṭīb, in his book, quotes what the great scholar al-Sayyid Hasan al-Ṣadr (1272–1354 AH) says in his book *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, and then refutes alleged faults in it.

He says:

What Suyūṭī says is not fantasy. On the contrary, it is scientific fact, as is clear to us from our discussion.

As for the shortness of Omar Ibn 'Abd al-'Azīz's caliphate and the lack of any chronicle of his term, it does not mean that the scholars did not obey the caliph's command. As for the claim that no narrator has narrated anything, this contradicts the evidence, because there are many narrators. Ibn 'Abd al-Birr clearly states that Ibn Shihāb obeyed the caliph's command and wrote hadiths down in notebooks, and then the caliph sent a notebook to every land under his rule.[309]

What Ibn Ḥajar says is not guesswork or conjecture! Next, what hadith scholars say, that God's Messenger's hadiths were committed to writing at the end of the second century, certainly does not contradict [hadith] recording pursuant to Omar Ibn 'Abd al-'Azīz's command. We do not doubt that some of the earliest books written within God's Messenger's lifetime and the time of the Companions were free of Companions' edicts (*fatāwā*).

The strongest proof of that is *al-Ṣaḥifah al-Ṣādiqiyyah* and *al-Ṣaḥīfah al-Ṣaḥiḥah*, even though some writers did write down the Companions' acts and edicts along with the hadiths. However, this does not contradict the hadiths being written at the end of the first century or even before than that.

And Ṣadr's reliance on what Dhahabī says in *Tadhkirat al-Ḥuffāẓ* as evidence is of no use, because Ḥāfiẓ Dhahabī just summarizes the situation during the first century, but does not make a detailed objective study. Nevertheless we see that he says in the biographical notes on the scholars who wrote books that they were the first from their own countries to write books. It was not in Dhahabī's remit to write in detail about hadith recording per se because his *Tadhkirah* is about hadith narrators, not about the Science of Hadith (*'Ilm al-Ḥadīth*) and its jargon.

As for [his claim that] none of the earliest hadith or science of hadith scholars say the same as Suyūṭī, this is refuted by our above discussion. Rāmhurmozī says [what Suyūṭī later said], and he explains the reason why those who during the early years (*al-ṣadr al-awwal*) disapproved of recording hadiths, did so. [In his writing], he reconciles the hadiths that approve and those that disapprove of writing.

Although Rāmhurmozī does not quote verbatim like Suyūṭī, he says what can be understood to mean that some first-century scholars wrote [hadiths] down,[310] just as Omar Ibn 'Abd al-'Azīz understood the importance of spreading and protecting the Sunnah.[311] And Khaṭīb Baghdadi wrote his book *Taqyid al-'Ilm* to demonstrate the progress in writing in the first age, and he has revealed much of what was previously unknown to the people. He proves that some seekers of knowledge and men of [knowledge] started writing books during God's Messenger's lifetime.

Abu 'Ubayd Qāsim Ibn Sallām (157–224 AH) relates via his chain from Muhammad Ibn 'Abd al-Raḥmān Anṣārī, [who] said:

> When Omar Ibn 'Abd al-'Azīz was made "caliph," he sent to Medina seeking to acquire the Prophets hadiths concerning charities, and Omar Ibn Khaṭṭāb's book...and they were copied for him."[312]

Therefore I do not believe anyone can claim that Omar Ibn 'Abd al-'Azīz's command was not obeyed or followed!

What hadith scholars say—that the hadith writing began at the end of the first century—is not conjecture or hasty comment. This opinion of theirs can be construed as officially scribing; however, there was personal and individual writing since God's Messenger's lifetime.

After all this, Sayyid Hasan Ṣadr refers to a great rolled-up book by Ali, and a *Ṣaḥīfah* that was always hung on his sword , and refers to another book called *al-Sunan wa al-Aḥkām wa al-Qaḍāyā* by Abu Rāfi', God's Messenger's servant—who died at the beginning of Ali's caliphate.

> Sayyid Hasan Ṣadr says: "The Master of the Faithful Ali's caliphate started in the year 35 Anno Hegirae. Therefore, it necessarily follows that no one prior to him wrote or compiled."[313]
>
> (Muhammad 'Ajjāj Khaṭīb) says: "If this narration is authentic, Abu Rāfi' was one of the first to write at the time of the Companions, but 'Abdullāh Ibn 'Amr had written earlier, i.e. within [the Prophet's] lifetime."
>
> And if this narration is authentic, and his book was arranged in chapters (prayer, fasting, *ḥajj*, *zakāt*, and legal precedents), as Sayyid Hasan Ṣadr says, Abu Rāfi' had the honor of being the first to compile, not write. And the authenticity of this should not make us deny historically proven narrations about writing during the Caliph [sic] Omar Ibn 'Abd al-'Azīz's term.[314]

We have quoted Khaṭīb, and even his footnotes, verbatim, to clarify all aspects of his contention. If we really wanted to prove the correctness of what the late Sayyid Hasan Ṣadr says, and wanted to discuss in detail all the objections raised to him it, we would inevitably fill up an entire book! However [even if we summarize] we do still have to be somewhat lengthy here to refute the objections.

What Shaykh Maḥmūd Abu Rayyah Says about How Sunnis Compiled

First of all, we quote some commentary by the knowledgeable Egyptian scholar, who is free of fanaticism, Shaykh Maḥmūd Abu Rayyah, in the most precious book of *'Aḍwā 'alā al-Sunnah al-Muhammadiyyah*. May God resurrect him with the Master of the Faithful, Ali, and his infallible progeny, and distance him from those whom he disavows and hates. I consider it to be essential for every student stepping onto the path of hadith, jurisprudence, and legal presumptions to read [this book] carefully and scrutinize it from beginning to end.

He discusses the compilation of the hadiths, under the title of

كَيْفَ نَشَأَتْ دَوِينُ الْحَدِيث

(How did the compilation of the hadiths develop?) and says:

> You have seen in the previous section that during Abu Bakr's term, the Companions collected the Qur'an together in a single place. It had been written down and memorized during the Messenger's lifetime. They took exceptional care with that.

However, they did not write down or collect the Messenger's hadiths, because unlike the Qur'an they had not been written down within the Prophet's lifetime...

According to the narration of Ibn Beshkvāl, Shaykh Abu Bakr Ibn 'Iqāl Ṣaqlī says in his *Fawā'id*:

The reason why the Companions did not compile God's Messenger's *Sunan* [the hadiths, rules, and laws] in a book, like the Qur'an, is that the *Sunan* were scattered, the memorized ones could not be distinguished from the fabricated ones and the narrators (*ahluhā*) just relied on their memories to relate it. They did not let the same happen to the Qur'an, so the wording of the *Sunan* was not protected against interpolation or omission the way God preserved His Scripture through innovative coherence (*naẓm*) the like of which no creature could produce, so they agreed on the Qur'an they had compiled, but disagreed over the letters and transmission of the words of the *Sunan* when put together. Therefore, it was not correct to commit to writing what they disagreed over.[315]

The aforementioned situation remained the same regarding narration of hadiths, memory doing as it does, not being recorded throughout the time of the Companions and a large part of the time of the successors, until recording began, so they say, towards the end of the successors' era.[316]

Hirawī says:[317]

Neither the Companions nor the successors recorded the hadiths. They would just relay them orally and then memorize them; the exception was the book on charities and little else that researchers can find after a comprehensive search, until they feared that [the Sunnah] would be lost and death was hastening through the scholars. Omar Ibn 'Abd al-'Azīz ordered Abu Bakr Ḥazmī[318] among other things:

انْظُرْ مَا كَانَ مِنْ سُنَّةٍ أَوْ حَدِيثٍ فَاكْتُبْهُ

"See what Sunnah or hadith there is and write it down!"

Mālik, in *Muwaṭṭa'*, narrates from Muhammad Ibn Hasan that Omar Ibn 'Abd al-'Azīz wrote to Abu Bakr Ibn Ḥazm:

انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللهِ أَوْ سُنَنِهِ فَاكْتُبْهُ لِي؛ فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ.

"See what hadith or Sunnah of God's Messenger's there is and then write it down for me! For I fear that knowledge will get lost and the scholars will pass away!"

He recommended that he first write for him whatever was with 'Umrah Anṣāriyyah, the daughter of 'Abd al-Raḥmān—who was a student of 'Āyishe's—as well as whatever was with Qāsim Ibn Muhammad Ibn Abi Bakr.

Omar Ibn 'Abd al-'Azīz ruled at the end of the first century.[319]

It seems that when death hastened to Omar Ibn 'Abd al-'Azīz, Ibn Ḥazm stopped writing down hadiths, especially when Yazīd Ibn 'Abd al-Mālik dismissed him when he acceded after Omar Ibn 'Abd al-'Azīz's death in 101 AH.

All those who helped Ibn Ḥazm write the hadiths also stopped, so the writing process came to a standstill until 105 AH, when Hishām Ibn 'Abd al-Mālik acceded and Ibn Shihāb Zuhrī resumed the task.[320] In the alternative they have said:

> "He forced him to write the hadith because—as will become clear to you—they disapproved of hadiths being written down. However, before long, this disapproval turned into approval, and before long Ibn Shihāb became favored by Hishām and they went on *ḥajj* together. Hishām appointed him as a private teacher for his sons until he died a year before Hishām, who died in 125 AH."

Hishām's death shook the Umayyads' hegemony and its decline began.

Next, writing spread in the generation after Zuhrī's. That was with Abbasid encouragement to record hadiths.

Perhaps the best reason why Ibn Shihāb Zuhrī was considered to be the first to record hadiths is that the Umayyads learned from him.

Tadhkirat al-Ḥuffāẓ says: "Khālid Ibn Ma'dān Ḥimṣī met seventy Companions. He would write hadith down. He wrote many books, but there is no reference to his words in hadith books. Ibn Ma'dān died in 104 AH."

Ḥāfiẓ Ibn Ḥajar says in the introduction of *Fatḥ al-Bārī*, after explaining that the Prophet's sayings were not recorded in collections or arranged in order during the time of his Companions or senior successors because they forbade it, as confirmed in *Ṣaḥiḥ Muslim*:

> "Hadith writing and arrangement of the traditions in chapters began during the end of the successors' era when the scholars were scattered round the metropolises and there was much innovation by the Khārijites and Shi'a (Rawāfiḍ)..."

Bukhārī and Tirmidhī narrate from Abu Hurayrah that he said:

"None of the Prophet's Companions have more hadiths than I, except what there is from 'Abdullāh Ibn 'Amr, because he wrote, but I do not write.[321] Hadith collectors do not consider what they find in another hadith collector or scholar's book to be an authentic narration from him unless he relates that he heard it from its narrator (*ṣāḥibihā*). [Otherwise] they call it *wijādah* (finding)."

'Allāmah Shaykh Muṣṭafā 'Abd al-Razzāq says:

"What increased the need to compile the *Sunan* was the spread of narration of hadith, the lack of trust in some narrators, and false attribution of hadiths to God's Messenger began for political reasons and reasons of *madhhab*. However, the first hadith writing in the proper sense was between 120 and 150 AH."[322]

The Scholars Only Wrote Hadiths Unwillingly

"When the scholars were commanded to write hadiths, they only carried out the orders unwillingly. That is because they were embarrassed to write it after a century had passed with the Companions who had preceded them not writing it down."

Ma'mar narrates from Zuhrī [who] said:

كُنَّا نَكْرَهُ كِتَابَ الْعِلْمِ حَتَّى أَكْرَهَنَا عَلَيْهِ[323] هَؤُلَاءِ الْأُمَرَاءُ، فَرَأَيْنَا أَلَّا نَمْنَعَ أَحَدًا مِنَ الْمُسْلِمِينَ.[324]

"We disapproved of writing down knowledge until those chiefs forced us to, and we saw that we could not stop any of the Muslims."

Zuhrī also says:

اسْتَكْتَبَنِي الْمُلُوكُ فَكَتَبْتُهُمْ، فَاسْتَحْيَيْتُ اللهَ إِذْ كَتَبَهَا الْمُلُوكُ أَلَّا أَكْتُبَهَا لِغَيْرِهِمْ.[325]

"The kings forced me to write [hadiths], so I had to write for them, but I felt ashamed before God because the kings wrote them so that I could not write it for anyone else!"

It was only because in the beginning of Islam the Muslims were only concerned with writing down the Qur'an. As for hadiths, they related them to each other, relying on their memories.

They Do Not Consider Compilation during the Umayyad Era to Have Been Coordinated Compilation

Scholars do not consider writing during the Umayyad era to have been coordinated, because they have not found any comprehensive books divided up into chapters from this era. They have only found some books that they acted upon [in their religious affairs]. They have only found collections that are not dedicated to a single subject but rather various ones, e.g. hadiths, jurisprudence, syntax, reports, etc.

The scholar Ustādh Aḥmad Sikandarī, in his book *Tārīkh Ādāb al-Lughah al-'Arabiyyah*,[326] says:

> The Umayyad period came to an end, but nothing was written apart from the rules of grammar, some hadiths, and the opinions of the knowledgeable Companions (*al-fuqahā' min al-ṣaḥābah*) pertaining to exegesis. And it is narrated that Khālid Ibn Yazīd[327] wrote a book on astronomy and chemistry, and that Mu'āwiyah had 'Ubayd Ibn Sāriyah[328] brought from Sanaa, and he wrote for him the book *al-Mulūk wa al-Akhbār al-Māḍiyah*, and that Wahb Ibn Munabbih, Zuhrī, and Mūsā Ibn 'Aqabah also wrote books on this subject.
>
> However, it has not convinced researchers in the history of knowledge and its authorship to consider the Umayyad era to be an era of authorship, because no comprehensive scholarly books consisting into of chapters were written.[329]

Ghazālī says in *Iḥyā' al-'Ulūm*:

> Rather books and works are new. There were none during the time of the Companions and the beginning of the successors' era. They only started after the year 120 AH, after all the Companions and most of the successors had passed away, and after the death of Sa'īd Ibn Musayyib (d. 105 AH) and Hasan Baṣrī (d. 110 AH), and the best successors.
>
> In fact the earliest [Muslims] disapproved of books of hadith and of writing books, so that people would not be distracted from memorization and from the Qur'an, pondering and remembering. They would say: "Memorize as we used to memorize..."[330]

To summarize all of the above, hadith writing only began at the end of the Umayyad period. It was disorganized and from scattered pages wrapped and bound without being divided into chapters or sections.

It is probable that this kind of writing was based on the lessons given in classes (*majālis al-'ilm*) at the time, because they were not

devoted to a single subject. Instead a single class would cover various subjects.

'Aṭā' says:

> "I have never seen a nobler, more knowledgeable, or more giving class than Ibn 'Abbās's. Qur'an students would ask him, Arabic students would ask him, poetry students would ask him, and they all issued from a single wide valley."[331]

And Omar Ibn Dīnār says:

> "I did not see any class more comprehensive of every good than [Ibn 'Abbās's] class—that which is lawful and unlawful, exegesis of the Qur'an, Arabic, and poetry."

This was the first phase of writing, but no book has reached us.

Compiling in the Abbasid Period

Sikandarī says:

> During the Abbasid era, scholars began correcting what was written on scrolls and writing whatever was learned by heart, organizing, arranging in chapters, and authoring books.
>
> One of the strongest reasons for scholars' interest in writing in this era was the "caliph" Abu Ja'far Manṣūr's encouragement to do so,[332] and his making leading jurists collect together hadiths and jurisprudence.
>
> In spite of his miserliness, he spent a great amount of money on this cause!
>
> They say that his interest in science did not stop at supporting Islamic science. On the contrary, he made Assyrian and Persian scholars and translators translate works on medicine, political science, philosophy, astronomy, astrology, ethics, logic, and so on from Greek and Persian into Arabic.[333]

In any case he was the first ruler for whom many different foreign books were translated into Arabic. His concern with hadith, collecting it, and writing it was so exceptional that once he was asked:

هَلْ بَقِيَ مِنْ لَذَّاتِ الدُّنْيَا شَيْءٌ لَمْ تَنَلْهُ؟! فَقَالَ: بَقِيَتْ خَصْلَةٌ: أَنْ أَقْعُدَ فِي مِصْطَبَةٍ وَحَوْلِي أَصْحَابُ الْحَدِيثِ!

"Are there any delights of this world left that you have not attained yet?!"

He replied:

"There remains only one thing, for me to sit on a couch surrounded by hadith scholars (*aṣḥāb al-hadith*)!"

As narrated in some hadiths, it was Manṣūr who told Mālik Ibn Anas to write the book *al-Muwaṭṭa'*.

Ṣawlī says: "Manṣūr was the most learned person in hadiths and genealogy."

It is not surprising that at the time of Manṣūr the narrators of hadiths increased, or that scholars strived harder in pursuing the Messenger's sayings and wanted to collect and write them. Omar Ibn 'Abd al-'Azīz said:

إنَّ السُّلطانَ بمنزلةِ السُّوقِ يُجلَبُ إليها ما يُنفَقُ فيها؛ فإنْ كانَ برًّا أتَوْهُ ببرِّهم، وإنْ كانَ فاجرًا أتَوْهُ بفُجورِهم.[334]

"Indeed a Sultan is like a market where what money is spent on is taken. If he is pious they would take their piety to him, but if he is debauched they will take him their debaucheries!"

Concerning the events of 143 AH, Ibn Taghrībirdī says:

Dhahabī says:

In this era [143 AH] the scholars of Islam started compiling hadiths, jurisprudence and exegesis.

In Mecca, Ibn Jurayḥ (d. 150 AH)[335] compiled his writings.
Sa'īd Ibn Abi 'Urūbah (d. 156 AH) wrote.
Ḥammād Ibn Salamah (d. 167 AH) and others wrote in Basra.
Abu Ḥanīfah (d. 150 AH) wrote about jurisprudence and opinion (*Ra'y*) in Kufa.
Awzā'ī (d. 156 or 157 AH) wrote in the Levant.
Mālik (d. 179 AH) wrote *al-Muwaṭṭa'* in Medina.
Ibn Isḥāq (d. 151 AH) wrote *al-Maghāzī*.
Ma'mar (d. 153 AH) wrote in Yemen.
Sufyān Thūrī (d. 161 AH) wrote the book *al-Jāmi'* in Kufa.
Shortly thereafter, Hishām (d. 188 AH)[336] wrote his books.
Layth Ibn Sa'd (d. 175 AH) wrote.
'Abdullāh Ibn Lahī'ah (d. 174 AH) wrote.
Next: Ibn Mubārak (d. 181 AH);

> Qāḍī Abu Yūsuf Ya'qūb (d. 182 AH) and Ibn Wahb (d. 197 AH). There were many fields of knowledge and there was much writing. There were many books on Arabic and lexis, history, and people's days. Before that period, the other scholars—or according to another narration the Imams—would speak from memory and relate knowledge from disorganized pages...

and so on to the end of Dhahabī's statement.[337]

> As all these scholars lived in the same era, it cannot be said for certain which of them was began writing first. Some say Sa'īd Ibn Abi 'Urūbah was the first to write, some say Ibn Jurayḥ, some say Rabī' Ibn Ṣabīḥ, and others say Ḥammād Ibn Salamah.

Ibn Ḥajar's opinion is that the first to compile [hadiths] were Rabī' Ibn Ṣabīḥ and Sa'īd Ibn Abi 'Urūbah, until the great scholars from the third generation (*ṭabaqah*)[338] arose and wrote up the laws.

Mālik wrote *al-Muwaṭṭa'*, and he aspired to include in it only the strong hadiths of the people of Ḥijāz. He interspersed it with the Companions' opinions, and those of the successors and their successors rulings.

Two memorizers, Ḥāfiẓ and Iraqi, say:

> "All these people lived in the same era, so it is not known which of them started [writing] first."

And then a great number of their contemporaries followed in their footsteps. It continued in the same way until one of their Imams thought of separating out prophetic hadiths. That was at the beginning of the second century.

Out of all these collections, only Mālik's *Muwaṭṭa'* and the description of the other collections have reached us. Similarly, according to Ibn Ḥajar, prophetic hadiths were also mixed up with Companions' opinions and those of the successors and their successors' rulings. It remained the same until the end of second century. This was the second phase of writing.

Writing After the First Two Centuries

After the first two centuries hadith recording completely changed. That is, prophetic hadiths were now recorded exclusively as opposed to being interspersed with other material as they previously had been. 'Ubaydullāh Ibn Mūsā 'Abasī Kūfī (d. 213 AH) composed a *Musnad*,

and Musaddad Ibn Musarhad Baṣrī (d. 288 AH) composed a *Musnad* as did others. Ḥamīdī (d. 219 AH) and others also wrote a *Musnad*. The imams like Aḥmad, (d. 241 AH), Isḥāq Ibn Rāhvayh (d. 237 AH), and others followed in their footsteps.

Even though these *musnads* record hadiths exclusively, without mixing them up with Companions' or anyone else's opinions, which was the trend with narration during this period, they are still inferior to the authentic collections, and categorically cannot be relied on as evidence, because at this time hadiths were still not categorized as they now customarily are, as either authentic, good, or weak.

We will nevertheless discuss these *musnads*, and their rank among other well-known hadith books later on.

The process of compiling remained the same until Bukhārī's generation. Thereupon it took a different form and entered a new phase, the phase of refinement and selection. Ḥāfiẓ Ibn Ḥajar says in the introduction of *Fatḥ al-Bārī*:

> When Bukhārī saw these compositions and narrated them, smelled their aroma and uncovered their face, he found that they were a mixture of authentic, good, and many weak,[339] so they could not be branded meaty (*samīn*). So he tried to collect authentic hadiths that no trustworthy person could ever doubt—what he had heard from his teacher, the Master of Faithful, in hadiths and jurisprudence: Isḥāq Ibn Ibrahim Ḥanẓalī, known as Ibn Rāhvayh, strengthened his resolve to do so.

Abu 'Abdullāh Ibn Ismā'īl Bukhārī says:

> "We were sitting by Isḥāq Ibn Rāhvayh and he said: 'I wish you would compile a brief book of God's Messenger's authentic Sunnah!' That had a profound effect on me (*fa waqa'a dhālika fi qalbi*) so I started to compile the authentic collection."[340]

The Phases through Which Compilation Went

It is clear from the above that God's Messenger's hadiths were not written up within his lifetime or that of his Companions or the senior successors. Recording only began in the second century AH, at the end of the Umayyad era. However, it did not follow a consistent methodology. Rather it passed through various phases.

It began with the collection together—albeit on loose pages and not in a single chaptered book—of prophetic hadiths that could be remembered. These pages also contained, in addition to hadiths, jurisprudence, grammar, lexis, poetry, and so on, as is necessarily so

during the infancy of writing. However, none of it has reached us in any particular comprehensive book.

The second phase of writing began in the Abbasid era. The scholars corrected what was already written in the previous books, based on what they salvaged from the town of Fāris, and added the further narration from this time. They wrote from all that new books on hadith and all the Companions' opinions and successors' rulings relevant to it, though they did not include any literature or poetry. Many early [scholars] called the Companions' and successors' sayings hadith.

Compilation followed this new course pursuant to the improvement in writing in the Abbasid era. Different sciences were separated from each other, and all the subjects within each science were gathered together and put in their relevant place; compiling continued in this way until the end of the second century. None of the chaptered books from this phase has reached us except Mālik's *Muwaṭṭa'*.

After the second century, writing and compiling took another course, and entered the third phase. The scholars began to separate out all the hadiths related during their time from the opinions of Companions and others with which they had previously been interspersed as stated above. Many *musnads* were written, the most famous one of which was *Musnad Aḥmad*, which is still available to us. (We will discuss it when we discuss the hadith books, and explain its status in terms of authenticity and value).

A *musnad* places everything narrated from every Companion in separate chapters, irrespective of the subject matters of the hadiths, and irrespective of the level of authenticity of the hadiths, because in the compilations, a distinction had not yet been drawn between authentic and non-authentic hadiths. The *musnads* contained both authentic and fabricated hadiths as stated, and the same methodology was used until the appearance of Bukhārī and the rest of his generation. So writing entered its fourth phase, i.e. that of refinement and selection, as stated above. They wrote short books on hadith in which they selected what they believed to be authentic according to their research criteria, as did Bukhārī, Muslim, and those who followed them. (We will discuss these books when we discuss the hadith books).

This phase of writing is because these books are reliable according to the Sunnis.

However the Shi'a have their own books of hadiths that they rely on to the exclusion of others,

وَلِكُلِّ قَوْمٍ سُنَّةٌ وَإِمَامُهَا

and every tribe has its own way and its own leader.

Thus you have learned that amongst the Sunnis (*ladā al-jumhūr*) reliable recording only happened around the middle of the third century to the beginning of the fourth.[341]

Here, Shaykh Maḥmūd Abu Rayyah explains, in detail, the shortcomings of delaying in recording.

The only reason we have quoted Abu Rayyah is to refute Muhammad 'Ajjāj's baseless claims. Note our asides in the process of quoting Abu Rayyah above. In our discussion, we have learned when recording began, and the hadith process up to the beginning of the fourth century, when hadiths were categorized as authentic after being separated from the opinions of the Companions and other oral tradition, and subjects foreign to hadiths per se such as poetry and lexis. We learned that Sunnah recording only happened at the end of the second century and the beginning of the third century. However, for various reasons, Omar Ibn 'Abd al-'Azīz's realization of the importance of it did not have a practical effect:

First, his term was short—he only ruled for a little over two years. We do not know whether he gave the order at the beginning, middle, or end of his term. In any event it will not have had a practical effect because of physical impediments to it. This is the gist of what Sayyid Ṣadr says with regard to the vagueness in the history of his rule.

Second, he was poisoned because of his relative justice, love for the Household, and lack of careless spending like that of the previous Umayyads. Similarly, his successor Yazīd Ibn 'Abd al-Mālik did not do anything either, and no order to record issued from him. He also died after ruling for just four years, and Hishām Ibn 'Abd al-Mālik acceded.

Omar Ibn 'Abd al-'Azīz gave the original order to Abu Bakr Ibn Ḥazm, not Ibn Shihāb Zuhrī.

He had written a letter to Ibn Ḥazm, commanding him to compile the Prophetic Sunnah. However, [Ibn Ḥazm] resisted due to the prohibition of the previous Caliphs, especially Abu Bakr and Omar. He believed it was unlawful and contrary to the will of the Companions. He kept making excuses until Omar Ibn 'Abd al-'Azīz died.

Then when Yazīd acceded, and did not give any command to write, Ibn Ḥazm seized the opportunity and stopped writing. He believed Omar's death and Yazīd's accession to be divine assistance and [proof of] his own religious and spiritual status.

Ibn Shihāb responded to Hishām Ibn 'Abd al-Mālik's invitation because he was close to the Umayyad court and to Hishām in particular. He spent about twenty years under his rule and patronage, traveling with him and remaining in residence. So he undertook

recording. (Note that recording here means compiling Sunnah, hadiths, and the opinions of the Companions and the first rulers, Abu Bakr, Omar and Othman, and Arabic poetry and literature).

Thus we realize that as Ibn Shihāb was a preacher to the Sultan (*min wu''āẓ al-salāṭīn*), and the Umayyads adopted their opinions and laws from him, and he was the head of their judiciary until he was famous for it, recording was attributed to him, not during Omar Ibn 'Abd al-'Azīz's term, but rather during the time of the rulers who followed, years after their rule.

Even though Khālid Ibn Ma'dān Ḥimṣī (d. 104 AH) met seventy Companions, died twenty years before Zuhrī (d. 124 AH), and had written and recorded, because he was not a preacher to the Sultan, sheltered in his court, they do not consider him to be the first compiler. However, according to the Sunni methodology, if applied fairly, he ought to be considered to be the first compiler!

Sayyid Muhammad Rashīd Riḍā, who considers him to be the first compiler, says:

> "The majority opinion is that Zuhrī was the first to compile hadith. The reason for this may be because the Umayyad rulers learned from him."[342]

'Ajjāj Khaṭīb attacks him and makes two baseless criticisms of him.[343]

Dhahabī is either peerless or few rival him in history, the sciences of hadiths, and his vast knowledge of such matters. Hence rejecting his testimony, versus Suyūṭī's, without any evidence, is far from fair. As for his considering 'Abdullāh Ibn 'Amr—the author of *al-Ṣaḥīfah al-Ṣādiqiyyah*, to be the first exclusive book of Prophetic Sunnah written during the Prophet's lifetime, and considering it to be older than all other books, including Abu Rāfi''s, it is just a claim; if we lifted the cover of it, it would kick up a stink.

This 'Abdullāh was the son of 'Amr who in turn was the son of al-'Āṣ, notorious for spending most of his life in opposition to the Prophet and composing poems satirizing him!

'Abdullāh used to visit the Prophet and write down what he heard from him. He supported Imam Ali because he was well aware of his status and position as Master, having heard what God's Messenger had said about him.

Therefore when Mu'āwiyah wrote to his father 'Amr Ibn al-'Āṣ to urge him to fight against the Imam, 'Amr consulted his two sons, Muhammad and 'Abdullāh. Muhammad encouraged his father to fight him, but 'Abdullāh admonished his father and enumerated Ali's

virtues to him. He pointed out that being an enemy to the Imam for the sake of the governorship of Egypt meant selling his Hereafter for worldly gain, and going to Hell!

'Amr Ibn al-'Āṣ did not heed his word, and instead listened to Muhammad, and set forth for Syria.

However, in the chronicle, we do not find that 'Abdullāh opposed his father in practice, or joined the Master of the Faithful's forces at Ṣiffīn. On the contrary, we find that he was with his father in Mu'āwiyah's army—may Hell be his resting place![344]

We see a lot of contradictory information in Sunni scholars' books about the hadiths related from 'Abdullāh Ibn 'Amr, and his book *al-Ṣaḥīfah al-Ṣādiqiyyah*.

We read many hadiths related from Abu Hurayrah who "excelled" among the Sunnis at fabricating hadiths in support of Mu'āwiyah and his court, and opposed to Ali. His hadiths fill Sunni books. It is narrated that he used to say:

> "None of the Prophet's Companions relate more hadiths from him than I do except 'Abdullāh Ibn 'Amr, because he used to write and I do not write."

Following Sayyid 'Abd al-Husayn Sharaf al-Dīn's book *Abu Hurayrah*, Abu Rayyah wrote a book called *Shaykh al-Maḍīrat: Abu Hurayrah*. He then wrote *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* and exposited important matters that no Sunni had ever done so before.

Here to learn more about the book *al-Ṣaḥīfah al-Ṣādiqiyyah* and 'Amr's hadiths I have to quote some of what he says about Abu Hurayrah, or the interpolation of Isrā'īliyyāt and false hadiths. Under the title of *al-Isrā'īliyyāt fi al-Hadith* he says:

> When the glory of Muhammad became well known, his proselytization strengthened, and all enemy forces were defeated, those who had previously stood in his way saw no recourse but trickery and deceit after failing to achieve anything by force and struggle!
>
> The Jews' enmity towards the believers was strongest, because they believed themselves to be God's chosen people. They did not acknowledge anyone else had any merit, and did not believe any Prophet after Moses had any message. Their leaders and scholars, especially after being defeated and expelled from their homes,[345] found no other way but trickery and deceit to get what they wanted.
>
> Therefore their natural cunning guided them to pretend to be Muslim, while secretly following their own religion to hide their plot and trick the

Muslims. The most cunning and sliest of these soothsayers were Ka'b al-Aḥbār, Wahb Ibn Munabbih, and 'Abdullāh Ibn Salām.

When they learned that their trick of pretending to be pious and God-fearing had worked and the Muslims had inclined towards them and been deceived by them, they began striking the Muslims at the heart of their religion, by poisoning their roots with myths, legends, superstitions, and trifles to weaken these fundamentals.

As they could not assail the Qur'an (because it was protected by having been written down and memorized by thousands of Muslims and was thus immune to interpolation by even so much as a single word), they resorted to narrating at will—falsely attributing to the Prophet hadiths that had not issued from him.[346]

Of assistance to them was the fact that what the Prophet said was not protected and preserved because, unlike the Qur'an, it was not written down within his lifetime, or even by his Companions after his death. Anyone with *mens rea* or ill intent could slip in a lie or false attribution. Their plot was facilitated for them by their finding Companions who referred to them to learn what they did not know about the past.

Because the Jews had a Scripture and religious scholars, they were regarded as the Arabs' teachers of whatever they did not know about previous religions, if they were truthful and sincere!

Wise Ibn Khaldūn says about hadith-based exegesis (*tafsīr naqlī*):

> It contains both meaty and scrawny, and both acceptable and unacceptable, because the Arabs did not have any book or knowledge, and were just illiterate Bedouins. Whenever they longed to learn something, as human souls always do, about the reasons for creation and the secrets of existence, they would ask and learn from the recipients of the previous scripture,[347] i.e. the Jews with their Torah, e.g. Ka'b al-Aḥbār, Wahb Ibn Munabbih, 'Abdullāh Ibn Salām, and so on, and their successors the Christians.
>
> So exegeses filled up with what was transmitted amongst them, and exegetes were careless about what was going on, and so the books became filled up with such hadiths. As we mentioned, the hadiths were mostly taken from the Torah, or what they themselves invented!

Elsewhere, in his *Muqaddimah* he says:

> Historians, exegetes, and leading narrators have frequently erred in relating tales and incidents because they have just relied on them, irrespective of whether they are skinny or meaty, and not investigated their origins, compared them to similar ones, sounded them against common sense, considered beings' natures, or properly scrutinized and pondered over the narrations. So they have strayed from the truth and became lost in the desert of fantasy and error![348]

Dr. Aḥmad Amīn says:

> Some of the Companions communicated with Wahb Ibn Munabbih, Ka'b al-Aḥbār, and 'Abdullāh Ibn Salām, and the successors communicated with Ibn Jurayj;[349] all these had information, which they related from the Torah and Gospel and the glosses and commentaries thereon.
>
> The Muslims did not think there was any harm in relating them alongside the verses of the Qur'an, so it was one of the sources of bulking up.[350]

It was on this basis that those Rabbis disseminated lies and trifles in the Islamic religion, sometimes claiming that they were in their scripture or of their secret knowledge, and sometimes that they had heard it from the Prophet, when in fact it was just one of their lies!

How could the Companions know which things they said were right and which were fabricated?

On the one hand, they had no knowledge of Hebrew,[351] which was the language of [the other communities'] books, and on the other, they were less cunning and deceitful. Hence the marketplace of these lies spread, and the Companions and successors accepted uncritically and unscrutinizingly whatever those sly people threw them, considering it to be authentic and indubitable.[352]

Under the heading "Is it permissible to relate traditions of Judeo-Christian origin (*Isrā'īliyyāt*)" Abu Rayyah says:

> The Islamic Shari'a came and abrogated all previous Shari'as, although it did maintain the fundamental beliefs that did not contradict it—the matters with which God had sent all His messengers to His creatures—and the Holy Qur'an made it clear that the People of the Book (the Jews

and Christians) had written some books of their own creation to trade in for a paltry price.

It was why God's Messenger forbade the Muslims from accepting from the people of the Book anything contrary to the fundamentals, laws, or etiquette of God's religion. And whenever he saw any of the Muslims narrate something from their books, he would become furious.

Aḥmad Ibn Ḥanbal narrates from Jābir Ibn 'Abdullāh, that Omar Ibn al-Khaṭṭāb brought a book he had acquired from one of the People of the Book to the Prophet, and read it to the Prophet.

The Prophet was angry and said:

أَمُتَهَوِّكُونَ[353] فِيهَا يَا ابْنَ الْخَطَّابِ؟! وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي!

"O son of Khaṭṭāb! Have you made [yourselves] stupid over them?! I swear by Him in Whose Hand rests my soul, if Moses were alive he could do nothing else but follow me!"

Another hadith says:

فَغَضِبَ وَقَالَ: لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً! لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقٍّ فَتُكَذِّبُوا بِهِ، أَوْ بِبَاطِلٍ فَتُصَدِّقُوا بِهِ.

"He was angry and said: 'Certainly I have already brought it to you white [and] clean! Do not ask anything from the People of the Book, because they will tell you the truth but you will disbelieve it, or a lie and you will believe it!"

Bukhārī narrates from Abu Hurayrah:

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَالَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ.

"Do not believe or disbelieve the people of the Book! [Rather] say: 'We believe in God and what was revealed to us and revealed to you, our God and your God is the same God, and we submit to Him.'"

And out of Zuhrī's hadith from Ibn 'Abbās, Bukhārī narrates:

كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ وَكِتَابُكُمُ الَّذِي أَنْزَلَ اللهُ عَلَى رَسُولِ اللهِ أَحْدَثُ الْكُتُبِ تَقْرَؤُونَهُ مَحْضًا لَمْ يُشَبْ. وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا كِتَابَ اللهِ وَغَيَّرُوهُ وَكَتَبُوا بِأَيْدِيهِمُ الْكِتَابَ وَقَالُوا: هُوَ مِنْ عِنْدِ اللهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا؛ أَلَا يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسَائَلَتِهِمْ؟! لَا وَاللهِ مَا رَأَيْنَا مِنْهُمْ رَجُلًا يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ إِلَيْكُمْ؛

How can you ask the People of the Book anything when your Book, that God revealed to God's Messenger, is the most recent Scripture? You read it pure [and] unadulterated! It told you that the People of the Book altered God's Book, and changed and rewrote the Scripture with their hands, saying it was from God to trade it in for a paltry price!

Has not the knowledge that has come to you deterred you from asking them?! No, by God! We have not seen a single one of them ask about what was sent down to you'

And Ibn Jarīr narrates from 'Abdullāh Ibn Mas'ūd that he said:

لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ فَإِنَّهُمْ لَنْ يَهْدُوكُمْ وَقَدْ ضَلُّوا. إِمَّا أَنْ تُكَذِّبُوا بِحَقٍّ أَوْ تُصَدِّقُوا بِبَاطِلٍ؛

"Do not ask the People of the Book about anything, because they will not guide you, having already gone astray [themselves]! You will either disbelieve in a truth or believe a falsehood!"

So these are the authentic hadiths are in conformity with the religion and with reason, and are approved by critical researchers.

The Weakness of Abu Hurayrah's and 'Abdullāh Ibn 'Amr's Hadiths

The above is some of what is narrated from the Prophet, forbidding learning from the People of the Book. However, before long some Muslims were deceived by some Jewish rabbis who had pretended to embrace Islam.

Thereafter hadiths appeared that they attributed to the Prophet, enjoining learning [from the Jews and Christians], "abrogating" the previous prohibition.

Abu Hurayrah, 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, and others narrate that God's Messenger said:

حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ.

"Narrate unhesitatingly from the Israelites!"

Note that Abu Hurayrah and 'Abdullāh Ibn 'Amr were students of Ka'b al-Aḥbār's.

It is narrated that the second one, 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, at the Battle of Yarmūk, looted two camel-loads (*zāmilatayn*)[354] of the People of the Book's knowledge, and thereafter he would narrate to people from them.[355] Ibn Ḥajar adds:

فَتَجَنَّبَ الْاَخْذَ عَنْهُ لِذٰلِكَ كَثِيرٌ مِنْ اَئِمَّةِ التَّابِعِين[356]

"Thereafter many successor imams refrained from accepting [anything] from him."[357]

In any case, all this information was presented to learn the roots of the narrations of Judeo-Christian origin and how Ka'b al-Aḥbār and his associates infiltrated the Muslim ranks, and poisoned and fabricated hadiths either by directly narrating themselves or by attributing false hadiths to God's Messenger. Now we know that Abu Hurayrah and 'Abdullāh Ibn 'Amr were Ka'b al-Aḥbār's greatest students, we know the unreliability of all their hadiths, because they are fabrications by that Jewish hypocrite who pretended to become a Muslim but whose past record is well known! Moreover, we know no others among the Sunnis who have narrated more hadiths than these two, as the Sunni books are full of their hadiths, and their principles and subsidiaries are based on them. If the hadiths of them and of their master, Ka'b al-Aḥbār, are taken away from their books—and there is no other way—most of their books will be lacerated and bankrupted. This is a great threat to the very foundation of their authentic collections, *musnad*s and *Sunan*. There was a great outcry amidst Sunni circles after the critical researcher Sayyid Sharaf al-Dīn 'Āmilī wrote his book about Abu Hurayrah, and similarly after the knowledgeable and open-minded scholar Shaykh Maḥmūd Abu Rayyah wrote *Shaykh al-Maḍīrah*. They are both invaluable and meticulous books. May God bless their authors for their profound scholarly studies therein. Moreover, studies and findings by orientalists and exposés of Abu Hurayrah's and 'Abdullāh Ibn 'Amr's lies and such similar matters, have most thoroughly shaken the hollow base of their tradition. Their people have found no other recourse than to refer to the Household's narrations, hadiths, history, and exegesis, as we shall address in forthcoming discussions—God willing!

Abu Rayyah Rejects Abu Hurayrah's Hadiths

In the book *Shaykh al-Maḍīrah: Abu Hurayrah,* Abu Rayyah has a discussion under the heading "Abu Hurayrah narrates more hadiths than all the other Companions," which is linked to our current discussion about 'Abdullāh Ibn 'Amr and *al-Ṣaḥīfah al-Ṣādiqiyyah.* We have to refer to it even though we know our discussion is about 'Abdullāh and his *Ṣaḥīfah.*

He says:

> Hadith narrators unanimously agree that Abu Hurayrah narrates more hadiths from God's Messenger than any other Companion even though, as we already mentioned, he was only a Companion of the Prophet for a year and a few months!
>
> Abu Muhammad Ibn Ḥazm says that *Musnad Baqī Ibn Mukhallad*[358] contained 5374 hadiths narrated by Abu Hurayrah, of which Bukhārī relates 446; for this very reason, the Companions have criticized him and some of his hadiths as you will see later on.
>
> This is well known and is the majority opinion. However, we see him say, as related by Bukhārī and others:[359]
>
> مامِنْ أصْحابِ النَّبِيِّ أحَدٌ أكْثَرَ حَدِيثاً مِنِّي إلَّا ماكانَ مِنْ عَبْدِاللهِ بْنِ عَمْرٍو؛[360] فَقَدْكانَ يَكْتُبُ وَلَا أكْتُبُ.[361]
>
> "None of the Prophet's Companions relate more hadiths than I do, except that which is from 'Abdullāh Ibn 'Amr, because he would write but I do not write."

Now if we search for all the hadiths narrated by 'Abdullāh Ibn 'Amr, we discover that there are seven hundred hadiths according to Ibn al-Juzī, i.e. an eighth of what is narrated by Abu Hurayrah. Bukhārī narrates eight of them and Muslim twenty. Perhaps this confession by Abu Hurayrah was in the beginning when he lived among the great Companions and their scholars, because he was afraid that what he had narrated would be rejected by them. However, when the opportunity arose for him and narrating became permissible—after Omar was killed and the senior Companions had died[362]—[Abu Hurayrah] narrated much and excessively so, especially during the time of Mu'āwiyah, who protected his back, elevated his position, and appointed him as his state hadith narrator, as you will see, God willing.

Some think that this statement by Abu Hurayrah means that 'Abdullāh Ibn 'Amr wrote down everything he heard from God's Messenger, so both the meaning and wording of his hadiths are indubitably narrated by people. Everything that he wrote was preserved in writing after his death, just as the Qur'an was preserved in writing; hence it, per ipsum, generates certainty, and is an authentic reliable source among Muslims after God's clear Book.

The Worthlessness of 'Abdullāh Ibn 'Amr's Book

However, we know that all Ibn 'Amr's hadiths, in Sunni books, are via narration, not writing. All that he is known to have written was a single *Ṣaḥīfah* that he called *al-Ṣādiqah*. It is said that [his *Ṣaḥīfah*] contains prayers attributed to the Prophet, for a person to say when waking in the morning and waking in the afternoon.[363] It seems that in the opinion of critical researchers this book has no value and is worthless.

Ta'wīl Mukhtalaf al-Hadith[364] and *al-Ma'ārif*,[365] both by Ibn Qutaybah, say as follows:

Mughīrah said:

كَانَتْ لِعَبْدِاللهِ بْنِ عَمْرٍو صَحِيفَةٌ تُسَمَّى الصَّادِقَةَ، مَايَسُرُّنِي أَنَّهَا لِي بِفَلْسَيْنِ.[366]

"'Abdullāh Ibn 'Amr has a book called *Ṣādiqah*, but it is not worth two *fils* to me."[367]

Now that Ka'b al-Aḥbār's, Abu Hurayrah's, and 'Abdullāh Ibn 'Amr's identities and conditions have been explained a little, it is worth mentioning that their hadiths are given no weight and are rejected by the Shi'a. Whenever the chain of a hadiths ends with one of them it has no value.

However, the Sunnis believe that anyone who was a Companion to the Prophet in the broadest sense, i.e. anyone who met him and was apparently a Muslim, is upstanding. They believe the Companions never lied or were treacherous. Hence, they accept all their hadiths, irrespective of their contents, without any dispute and without checking whether they conform to reality, simply because there is an unbroken chain of transmission back to a Companion!

They do not draw any distinction between narrations by Ka'b the Jewish destroyer of Islam, or Abu Hurayrah, favored in the first blasphemer against Islam, Mu'āwiyah's court of forgery, deceit,

conspiracy, and fabrication of false hadiths, and between hadiths narrated by other Companions. According to them, all Companions are forgiven and blessed by God, both Mu'āwiyah and his ilk and all the others. The word and deed of all of them is righteous in their sight.

On the basis of this false belief, and on the other hand pro-Umayyad et al. bias, and failure to attach any value to the Household, which is evident in *al-Sunnah Qabl al-Tadwīn*, the author Muhammad 'Ajjāj Khaṭīb appraises *al-Ṣaḥīfah al-Ṣādiqiyyah* by 'Abdullāh Ibn 'Amr, and *al-Ṣaḥīfah al-Ṣaḥiḥah* by Wahb Ibn Munabbih, as being of great value. He endeavors to prove them to be two of the well-known reliable books in circulation and the authors to be infallible and incapable of lying or treachery! How can he?

However, I have witnessed how one Sunni scholar has liberated himself from open hostility towards Muhammad's Family and believes that these and similar books are worthless because of the treachery of their authors!

Muhammad 'Ajjāj Defends 'Abdullāh Ibn 'Amr's Book

Now it is time for us to cast a glance at some statements by Muhammad 'Ajjāj and then have a brief discussion on them.

He says:

> *Al-Ṣaḥīfah al-Ṣādiqiyyah* by 'Abdullāh Ibn 'Amr Ibn al-'Āṣ (7 BH–65 AH): God's Messenger allowed 'Abdullāh Ibn 'Amr to write down his hadiths, because he was a good scribe, so he wrote down many [hadiths from the Prophet]. Ibn 'Amr's *Ṣaḥīfah* became well -known as *al-Ṣaḥīfah al-Ṣādiqiyyah* as its author wanted to name it, because he wrote it directly quoting God's Messenger. Thus it is the most faithful quotation of [the Prophet].
>
> Mujāhid Ibn Jabr (21-104 AH) saw it in 'Abdullāh Ibn 'Amr's possession and went to pick it up, but ['Abdullāh] told him: "Silence, slave of Bani Makhzūm!" Mujāhid says: "I said: "But you have not written anything!"
>
> He answered:
>
> هَذِهِ الصَّادِقَةُ فِيهَا مَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ [وَ آلِهِ] وَسَلَّمَ وَلَيْسَ بَيْنِي وَبَيْنَهُ فِيهَا أَحَد.[368]
>
> "This is *al-Ṣādiqah* (The Truthful). It contains everything I heard from God's Messenger, with no [intermediary narrator] between me and him."
>
> The *Ṣaḥīfah* was too great and precious to Ibn 'Amr: he had said:

مَا يَرْغَبُنِي فِي الْحَيَاةِ إِلَّا الصَّادِقَةُ وَالْوَهْط.[369]

"I have no desire for anything in life except the *Ṣādiqah* and the Waht!"

He may have kept it in a chained chest for fear it would become lost.[370] And then after his death, his household kept it. It is most probable that his grandson 'Amr Ibn Shu'ayb used to narrate from its hadiths.[371]

According to Ibn Athīr, 'Abdullāh Ibn 'Amr's *Ṣaḥīfah* contained a thousand hadiths.[372] However, the hadiths narrated by 'Amr Ibn Shu'ayb, from his father, from his grandfather, number fewer than five hundred hadiths. Even though the [original] of *al-Ṣaḥīfah al-Ṣādiqiyyah* has not reached us, as handwritten by Ibn 'Amr, Imam Aḥmad narrates its contents in his *Musnad*. Similarly the other *Sunan* contain much of it.

This *Ṣaḥīfah* is of great academic importance, because it is a scholarly, historical document containing hadiths recorded in writing in God's Messenger's presence, and with his permission.

In a footnote to this statement, Muhammad 'Ajjāj comments:

Some scholars criticized *Ṣaḥīfah al-Ṣādiqiyyah*, for example, Mughīrah Ibn Miqsam Ḍabbī, who said:

كَانَتْ لِعَبْدِ اللهِ بْنِ عَمْرٍو صَحِيفَةٌ تُسَمَّى الصَّادِقَةَ، مَا تَسُرُّنِي أَنَّهَا لِي بِفَلْسَيْنِ.

'Abdullāh Ibn 'Amr had a *Ṣaḥīfah* called *al-Ṣādiqiyyah*, but it is not worth two *fils* to me."

See *Ta'wīl Mukhtalaf al-Hadith*, page 93, and *Mīzān al-I'tidāl*, volume 2, page 290, which says:

مَا يَسُرُّنِي أَنَّ صَحِيفَةَ عَبْدِ اللهِ بْنِ عَمْرٍو عِنْدِي بِتَمْرَتَيْنِ أَوْ بِفَلْسَيْنِ.

"Abdullāh Ibn 'Amr's *Ṣaḥīfah* is not worth two dates or two *fils* to me!"

Then 'Ajjāj says:

Even if this is authentically narrated from Mughīrah, it cannot be taken literally or accepted as meaning this, because [Mughīrah] said that in the context of weak hadiths. So if he considered the copy of Ibn 'Amr's to be weak he must only have considered it to be weak because it had been transferred as found [in a book] (*wijadātan*), and [Mughīrah] does not accept having this *Ṣaḥīfah* via the route by which the narrators received it, because finding [in a book] (*wijadāh*) is the weakest route of reception (*taḥammul*). [The scholars and expert in hadiths] do not like to narrate the

information from the *Ṣaḥīfahs*; they like transferring narrations from *Ṣaḥīfahs* but related them somehow to their Shaykhs. It is not permissible to construe what Mughīrah said as anything else but this because it is confirmed that 'Abdullāh had written it in the Prophet's presence.

'Ajjāj continues, saying:

'Abdullāh used to dictate the hadiths to his students,[373] and one of his students, Husayn Ibn Shufayy Ibn Māti' al-Aṣbaḥī, narrated two of his books in Egypt. One of them said:

قَضَى رَسُولُ اللهِ صلى الله عليه (و آله) وسلم فِي كَذَا، وَقَالَ رَسُولُ اللهِ صلى الله عليه (و آله) وسلم كَذَا.

So ruled God's Messenger.
So stated God's Messenger.

Another one said:

مَا يَكُونُ مِنَ الاحْدَاثِ إِلَى يَوْمِ الْقِيَامَةِ.[374]

"All the events that will occur until the day of Resurrection."

Here we have only addressed *al-Ṣaḥifah al-Ṣādiqiyyah*, but Ibn 'Amr also owned several of the People of the Book's books that he had looted [as the spoils of war] in two camel-loads at the Battle of Yarmūk!

Bishr Marīsī claimed that 'Abdullāh Ibn 'Amr would narrate to the people [those two camel-loads], [claiming it was] from the Prophet, but he would be told: "Do not relate to us from the two camel-loads!"

This is a false claim because 'Abdullāh Ibn 'Amr was very reliable in quoting and narrating. He would never have attributed to the Prophet something that he was actually relating from the People of the Book.[375]

Once more 'Ajjāj says in the footnote:

Maḥmūd Abu Rayyah, the author of *Aḍwā alā al-Sunnah al-Muhammadiyyah*, says on page 162, footnote 3:

> 'Abdullāh Ibn 'Amr looted two camel-loads of the People of the Book's books, and he would narrate them to the people (attributing them to the Prophet), so many successor imams (*a'immat al-tābi'in*) refused to accept hadiths from him. He would be told:
>
> لَا تُحَدِّثْنَا عَنِ الزَّامِلَتَيْنِ

"Do not narrate to us from the two camel-loads [of books]." (*Fatḥ al-Bāri*, p. 166, vol. 1).

Next he says:

It is amazing for a person to hear such a narration and believe it, because the Companions were the most honest-tongued people, purest hearted in the nation, and the most faithful creatures to the Messenger. It is inconceivable that the likes of 'Abdullāh Ibn 'Amr would falsely attribute to God's Messenger what they had heard from the People of the Book!

So I rushed to *Fatḥ al-Bārī* and lo, as God is my witness it is missing Abu Rayyah's words. So Ibn Ḥajar does not quote [the Prophet]; the author has just added his own [words].

Now, is accusing the Companions of lying, making false attributions to them, and misquoting scholars like Ibn Ḥajar academic integrity?! Abu Rayyah's ill intent has repeatedly become evident to us. Some examples of it appear in our discussion on Abu Hurayrah.[376]

Consideration of Muhammad 'Ajjāj's Refutation of Abu Rayyah's Statement

Now that we know what Khaṭīb 'Ajjāj says, and the summary of his claim and proof is clear, it is appropriate for us to analyze it, exposing its weak points and problems.

As we have seen, he considers 'Abdullāh Ibn 'Amr to be a reliable narrator, and his *Ṣaḥīfah* to be a write-up of what the Noblest Messenger dictated. It was the first written book in Islam, earlier even than Abu Rāfi''s book. However, there are objections to and problems with all his claims.

First of all—how can we accept his reliability as a narrator when we find that an eminent, scrupulous scholar like Ibn Qutaybah Dīnwarī, a Sunni imam acceptable to all Sunnis, refers to his book as weak in *al-Mu'talaf wa al-Mukhtalaf* and *al-Ma'ārif*?

And we find that the knowledgeable Sunni scholar Mughīrah Ibn Miqsam Ḍabbī, whose opinion is not criticized in Sunni circles, would not buy that book for two dates or two *fils*!

And Bishr Marīsī, whose word is relied on by Sunnis, explicitly accuses him of wickedness by saying that he read out the narrations taken from the two camel-loads of books looted in Yarmūk and narrated them to the people, attributing them to the Prophet!

Ibn Ḥajar says in *Fatḥ al-Bārī* that most successor imams refuse to accept what he said because he narrated from the two camel-loads of the People of the Book's books.

We say that falsely attributing the [content of the] two camel-loads to God's Messenger is grand treachery. The successor imams did not just arbitrarily reject his hadiths and *al-Ṣaḥīfah al-Ṣādiqiyyah*. 'Ajjāj says:

> This is a false statement, because 'Abdullāh Ibn 'Amr was a reliable narrator, and is it conceivable that a Companion would make false attributions to his Prophet and betray him?! However, this is *petitio principii*, or assumption of the truth of the conclusion in the premises. Rather, not all the Companions were upstanding. They were just like anyone else: some were righteous and some were not. Some were good and some were bad. Some were pious and some were impious. This is the Sunnis' fantasy. They assume all the Companions to be upstanding, clear of sins, truthful and sincere. They add to this the attribute of infallibility irrespective of whether it is Ka'b al-Aḥbār, Wahb Ibn Munabbih, 'Abdullāh Ibn Salām, Abu Hurayrah, 'Abdullāh Ibn 'Amr Ibn al-'Āṣ; or 'Amr Ibn al-'Āṣ himself, Mu'āwiyah Ibn Abi Sufyān, Mughīrah Ibn Shu'bah, Abu 'Ubaydah Jarrāḥ, Othman Ibn 'Affān, Marwān Ibn Ḥakam, or Abu Bakr and Omar. And finally anyone who ever met the Prophet is an infallible Companion! This is Sunni logic.
>
> This logic has toppled Islam, made devils out of angels, and angels out of devils. Now, however, many Sunnis, like Dr. Ṭāhā Husayn, Shaykh Muhammad 'Abduh, Sayyid Muhammad Rashīd Riḍā, Aḥmad Amīn, 'Abd al-Ḥalīm Jundī, and Shaykh Maḥmūd Abu Rayyah have trodden on this ignorant [pre-Islamic] belief and explicitly proclaimed in their many books: God's Messenger's Sunnah will only be liberated once we stop believing that the Companions are infallible and that *ijtihād* is restricted to the four Imams! We shall content ourselves with this brief statement on the Companions' purported infallibility. God willing we will discuss it again in detail later on.

Now suppose that 'Abdullāh Ibn 'Amr did not attribute the two camel-loads of Judeo-Christian tradition (*Isrā'iliyyāt*) to the Prophet, and that he had either just made it up or cited the chain of transmission from the Jewish books: it would still have been treacherous! Authenticated prophetic hadiths emphasize the unlawfulness of studying the People of the Book's books of traditions, and history tells us that the Prophet was angry with Omar and ordered him to read nothing but the pure, cleansed Qur'an and act only in accordance with his Sunnah, so there is no excuse for Muslims to read the Jews' and Christians' abrogated, textually corrupted Scriptures, especially in view of

the Qur'an's strict prohibition on becoming close to them, getting to know them, or affiliating with them. Much of God's Book is taken up with this.

This is no secret; whoever has the slightest knowledge of the biography of the Prophet and of prophetic hadiths will immediately realize that the hadith narrated by Abu Hurayrah and 'Abdullāh Ibn 'Amr [purportedly] from God's Messenger saying:

حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ

"Narrate unhesitatingly from the Israelites" is a fabrication by those two lying antichrists to ease their own affairs!

Whenever we see an unfamiliar hadith we must check it against God's. When this hadith related by them is checked against the Book, it is strongly refuted, so we have to throw it against the wall as per the well-known rule

فَاضْرِبُوهُ عَلَى الْجِدَارِ

because it contradicts God's Book.

It is surprising that even though Muhammad 'Ajjāj concedes that 'Abdullāh Ibn 'Amr died in 65 AH, and that there is a book by Abu Rāfi' (d. 35 AH) he still insists that 'Abdullāh Ibn 'Amr's book is earlier than Abu Rāfi''s. However, we can see that Abu Rāfi' preceded him by thirty years.[377] Consider also what he says:

> "Even if this narration [about Abu Rāfi''s book] is authentic, Abu Rāfi' had the honor of being the first to compile (*ta'līf*), not write (*tadwīn*)!"

So the question is, what is the difference between writing and compiling?! Did not Abu Rāfi', the servant of 'Abbās and then the servant of the Prophet, [Abu Rāfi'] who married the Prophet's maid, and was blessed with his eldest son Rāfi' within the Prophet's lifetime, [Abu Rāfi'], a righteous rational man who wrote the book *al-Sunan wa al-Aḥkām wa al-Qaḍāyā* within the Prophet's lifetime, did he not precede, in every way, 'Abdullāh Ibn 'Amr, who was [only] born seven years before the Hegira, and was only eighteen when the Prophet died!?

I wonder how 'Ajjāj has calculated that he preceded Abu Rāfi' in writing!

If the criterion for precedence is whether someone wrote within the Prophet's lifetime, and we suppose that *al-Ṣaḥīfah al-Ṣādiqiyyah* was [indeed] written within [the Prophet's] lifetime, Abu Rāfi' also wrote *al-Sunan wa al-Aḥkām wa al-Qaḍāyā* within the Prophet's lifetime! If the criterion is age, Abu Rāfi' was older than 'Abdullāh! If the

measure is [date of] death, Abu Rāfi' died thirty years before 'Abdullāh!

Come to think about it, the only problem is that Abu Rāfi' was a Shi'a and loved Imam Ali Ibn Abi Ṭālib! He and his whole family annihilated themselves in love for him. This was the problem with Abu Rāfi' that suddenly made him post-date 'Abdullāh Ibn 'Amr, the author of the deprecated *Ṣaḥīfah*!

I remember what Shaykh Maḥmūd Abu Rayyah says in his book *al-Aḍwā*, after explaining the Master of the Faithful's isolation, his not being appreciated, and his being forsaken with others promoted above him, even though he was a deep ocean of knowledge; it was as if [Ali] was unwittingly saying to himself: "God is there for you, O Ali!"

O 'Ajjāj! O cultured man of our time! What sin did Sayyid Hasan Ṣadr commit apart from considering a Shi'a, Abu Rāfi', to have been the first to write [down hadiths], such that you should fill up two pages of response to him with misinformation over which you took so much trouble but that is of no scholarly value!?

Every novice knows that Mughīrah Ḍabbī's rejection, like many other successor imams' rejection, of *al-Ṣaḥīfah al-Ṣādiqiyyah*, saying it was not worth two *fils* to him, was not because he could only find it in writing (*wijādah*) [with no chain of oral transmission]. On the contrary it was because of treachery!

You should concede immediately and stop supporting the books of *Sunan* that are full of hadiths related by Abu Hurayrah and his ilk; otherwise you will fall prey to all the criticisms by the likes of that Hungarian Goldziher. Then all your books of *Sunan* and *musnad*s will be lamented, as they already have been! Maybe then you will listen to our advice and concede that the first to record [hadiths] in Islam was the Master of the Faithful, Ali , then Abu Rāfi', Salmān, Abu Dharr, and Imam Sajjād in *al-Ṣaḥīfah al-Ṣajjādiyyah*. Next come the books by Imam Bāqir and Imam Ṣādiq.

Khaṭīb, in your 535-page book about writing in Islam, you have only written two lines about Imam Ali's writings,[378] a line and a half about Imam Bāqir's, and similarly, a line and a half about Imam Ṣādiq's:

وَكَانَ عِنْدَ مُحَمَّدٍ الْبَاقِرِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ (56– 114 ه) كُتُبٌ كَثِيرَةٌ سَمِعَ بَعْضَهَا مِنْهُ ابْنُهُ جَعْفَرٌ الصَّادِقُ، وَقَرَأَ بَعْضَهَا.[379]

"Muhammad Bāqir, the son of Ali Ibn al-Husayn (56–114 AH), had many books, some of which his son, Ja'far Ṣādiq, heard from him and some of which he read."

وَكَانَ عِنْدَ جَعْفَرٍ الصَادِقِ بْنِ مُحَمَّدٍ الْبَاقِرِ (80– 148 ه) رَسَائِلُ وَأَحَادِيثُ وَنُسَخٌ، وَكَانَ مِنْ ثِقَاتِ الْمُحَدِّثِين.[380]

"Ja'far Ṣādiq (80–148 AH), the son of Muhammad Bāqir, had many treatises, hadiths, and manuscripts. He was a reliable hadith narrator."

Enough knowledge has reached us from Ja'far Ṣādiq to fill everywhere between the horizons, so not mentioning his name and only saying a few words about his great *madhhab* only goes to show Umayyad breeding and bias in favor of Mu'āwiyah's and his gang's court!

Justice 'Abd al-Ḥalīm Jundī, an Egyptian Sunni, wrote a 388-page book called *al-Imam Ja'far al-Ṣādiq*; his discussion is so meticulous and profound that any person would be truly amazed to read words like that by a Sunni. He proves that it is not just the Shi'a who are in debt to the Imam's knowledge and services, but Islam as a whole and indeed mankind and the world of science and truth, which are all based on Ja'farī knowledge. Such is Imam Ṣādiq!

Abu Rayyah, in *Fatḥ al-Bārī*, volume 1, page 167, says:

فَقَدْ رَوَى أَبُو هُرَيْرَةَ وَعَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ وَغَيْرُهُمَا أَنَّ رَسُولَ اللهِ قَالَ: حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ؛ وَأَبُو هريرة وعبدُ الله بنُ عَمْرٍو مِن تَلَامِيذِ كَعْبِ الاحبار؛ وَقَدْ جاءتِ الاخبارُ بِأَنَّ الثَانِيَ-وهُوَ عبدُ اللهِ بنُ عَمْرِو بنِ العاصِ-أصابَ يَوْمَ اليَرْمُوكِ زامِلَتَيْنِ مِن علومِ أهلِ الكتابِ فكانَ يُحَدِّثُ مِنهُما[381] وزادَ ابنُ حَجَر: فَيَجْتَنِبُ الاخذَ عنه لِذلكَ كثيرٌ مِن أئمَّةِ التَّابعين.[382]

> Abu Hurayrah, 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, and others narrate from God's Messenger, [who] said: "Narrate unhesitatingly from the Israelites! Abu Hurayrah and 'Abdullāh Ibn 'Amr were students of Ka'b al-Aḥbār's; the narrations say that the latter, 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, at the Battle of Yarmūk, looted two camel-loads of the People of the Book's knowledge, and he would narrate from them." Ibn Ḥajar adds: "That is why many successor imams refused to accept what he said."

Even though Abu Hurayrah admits that 'Abdullāh relates more hadiths than he, he says:

رابعها أنّ عبد الله كان قد ظفر في الشام بحمل جمل من كُتب أهل الكتاب فكان ينظر فيها ويحدّث منها، فتجنّب الاخذ عنه لذلك كثيرٌ من أئمّة التابعين؛ والله أعلم.

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"Fourthly, in Syria, 'Abdullāh looted a camel-load of the People of the Book's books, and he would look in them and narrate from them; hence many successor imams refused to accept what he said, but God knows best!"

Now no matter how hard we look, we cannot see any difference between what Abu Rayyah and Ibn Ḥajar say, so it is a baseless accusation of forgery and fabrication against Abu Rayyah!

In summary, the first compiler in Islam was Abu Rāfi', so it is clear, thank and praise God, that what Sayyid Hasan Ṣadr says in *Ta'sīs al-Shi'a li 'Ulūm al-Islam* is true and correct.

Indeed, we said at the beginning of the section on Abu Rāfi' that 'Ubaydullāh Ibn Abi Rāfi' wrote a book *Fīman Ḥaḍar Ṣiffīn mia' Ali wa Awlādih* (Concerning those who fought alongside Ali and his sons at Ṣiffīn), and Ali Ibn Abi Rāfi' wrote a book on jurisprudence according to the Household's *madhhab*.[384]

Salmān Fārsī and Abu Dharr Ghifārī Were Two Companions Who Wrote

Sayyid Hasan Ṣadr says:

> Our master, God's Messenger's Companion Abu 'Abdullāh Salmān Fārsī, was the first one to write about sayings and practices (*āthār*). He wrote a book about the hadith about the Byzantine Catholics whom the Byzantine Emperor had sent after the Prophet. Shaykh Abu Ja'far Ṭūsī refers to it in *Fihrist Muṣannifāt al-Shi'a*. Shaykh Rashīd al-Dīn Abu 'Abdullāh Muhammad Ibn Ali Ibn Shahr Āshūb Māzandarānī says in his book about the Shi'a called *Ma'ālim al-'Ulamā'*: "The correct opinion is that the first writer in Islam was Ali, the Master of the Faithful, and the second was Salmān Fārsī."

Abu Ḥātim Sahl Ibn Muhammad Sijistānī (d. 250 AH) is quoted *supra* as saying in his book *al-Zīnah*, volume 3, in the explanation of the jargon used by scholars:

> "The first name that appeared in Islam, during God's Messenger's lifetime, was the Shi'a. This title was [used for] four of the Companions: Abu Dharr, Salmān Fārsī, Miqdād Ibn Aswad, and 'Ammār Ibn Yāsir up to the time of Ṣiffīn. Thereafter it spread among those who recognized Ali

as Master."

Thus according to Imam Abu Ḥātim's explicit statement these four Companions were Shi'a.

The late Sayyid Hasan says: "Know that the first to write about sayings and practices (*āthār*) after Salmān Fārsī was Abu Dharr Ghifārī."

Abu Dharr was God's Messenger's Companion. He wrote the book *al-Khuṭbah*, which explained matters after the Prophet's death. Shaykh Abu Ja'far Ṭūsī mentions it in *al-Fihrist* and he links his chain of narration of it to Abu Dharr.

Shaykh Ibn Shahr Āshūb Māzandarānī says in *Ma'ālim al-'Ulamā'*:

> "The correct opinion is that the first to write about it was the Master of the Faithful, then Salmān Fārsī, then Abu Dharr Ghifārī, may God be pleased with all of them."[385]

The late Ṣadr says in *al-Shi'a wa Funūn al-Islam*:

> Shaykh Rashīd al-Dīn Ibn Shahr Āshūb, at the beginning of *Ma'ālim al-'Ulamā'*, quotes Ghazālī as saying: "The first book written in Islam was the book of Ibn Jurayḥ about *al-Āthār wa Ḥurūf al-Tafāsīr* [narrated] from Mujāhid and 'Aṭā' in Mecca, then Mu'ammar Ibn Rāshid Ṣana'ānī's book in Yemen, then *al-Muwaṭṭa'* by Mālik Ibn Anas, then Sufyān Thūrī's *Jāmi'*," and then says in response: "Rather, the correct opinion is that the first to write in Islam was the Master of the Faithful, then Salmān Fārsī, then Abu Dharr Ghifārī, then Aṣbagh Ibn Nubātah, then 'Ubaydullāh Ibn Abi Rāfi', then *al-Ṣaḥīfah al-Kāmilah* by Zayn al-'Ābidīn..."

Shaykh Abu al-'Abbās Najāshī lists the first generation of writers as we did, except that he does not say who was first, or arrange them in order. Similarly Shaykh Abu Ṭūsī lists them without arranging them in order.

Perhaps Shaykh Ibn Shahr Āshūb came across something that they did not, and Transcendent God is the Arbiter of Success.

In his biographical note on Abān Ibn Taghlib, Ḥāfiẓ Dhahabī explicitly states that Shi'ism was common among the successors and the successors to the successors—coupled with faith, piety, and honesty. Then he says:

> "If all their hadiths are rejected, much of the Prophetic tradition will be lost; this is obvious harm!"

Here Sayyid Hasan Ṣadr says:

"My comment: Consider these words by this great Ḥāfiẓ and realize the honor of those whom we have already mentioned, and shall hereafter mention—the Shi'a successors and their successors."[386]

* * * * *

اللّهمّ صلّ على المُصطَفى محمّد، والمرتضى عليٍّ، والبتولِ فاطمة، والحسن والحسين سيّدى شباب أهل الجنّة، وعلى التسعة الطيّبة الطاهرة من ولد الحسين؛ والعن اللّهم ظالميهم ومعانديهم وغاصبي حقوقهم ومنكري فضائلهم ومناقبهم من الآن الى قيام يوم الدين.

O God! Bless the chosen one (al-Muṣṭafā) Muhammad, the approved one (al-Murtaḍā) Ali, the chaste one (al-Batūl) Fatimah, al-Hasan and al-Husayn, the Masters of heaven's youth, and Husayn's nine pure clean descendants; and O God! Curse from now up to the Day of Resurrection their enemies who oppressed them, stubbornly opposed them, usurped their rights, and denied their merits and achievements!

All praise and grace belongs to God by Whose ever blessing and generosity this volume of *Knowing the Imams*, the Course on Science and Knowledge of Islam, has been completed by this, the most humble, an hour before sunset on Friday, 4th Rabī' al-Thānī, 1413 AH, in the holy city of Mashhad, in the presence of the Holy Imam Riḍā, peace be upon him and his descendants.

And I am the most humble al-Sayyid Muhammad al-Husayn al-Husayni al-Ṭihrāni Ibn al-Sayyid Muhammad al-Ṣādiq Ibn al-Sayyid Ibrahim al-Ṭihrānī.

Addenda

In the Name of God the Most Merciful the Most Compassionate

After first edition of the book, the most respectable author has some addenda: (Refer to pp. 67–68 [of the Persian]).

One of the glories of our time, Ayatollah Ḥājj Mīrzā Abu al-Hasan Sha'rānī, may God house him in heaven, was a knowledgeable and meticulous theosopher. However, he was not known to people of knowledge, deeds, and actions. He was his own proof and demonstration and needed no external corroboration. As he was a contemporary of mine, I knew that his status remained unknown to the public. Although his notary public's office was in Tehran, I rarely managed to visit him because when I was studying in Tehran, he was in Qom or Najaf, and whenever I was in Tehran I did not stay long enough to visit him when he was there. However, I have benefitted a lot from his various invaluable books and manuscripts, so I always praise and pray for him when I remember him—I also recommended to students that they study his books and refer to them to solve problems they may have in their studies.

In the book *Dam' al-Sujūm*, which is a translation of *Nafas al-Mahmūm* by Muḥaddith Qumi, he gives reasons why God's Book is unaltered; we shall cite some of them here.

Amongst r ecorded prophetic hadith is reference to *Sūrah Yāsīn*, as well as the names of most of the other chapters, which is the best evidence that they are the same chapters revealed within God's Messenger's lifetime. At that time, the verses were placed in the correct positions and people were familiar with them. They had written them down, and most of them had memorized them all. Whenever the Messenger referred to any chapter by name, such as "The Cow" (*al-Baqarah*), "The Confederates" (*al-Aḥzāb*), *Yāsīn* or any other chapter in their gatherings, most of them knew what he was talking about.

And it is quite clear that the omission of a *basmalah* (In the Name of God) at the beginning of *Barā'ah* is not something done by the people on their own initiative but rather as directly commanded by God's Messenger—His Holiness directed them and they obeyed his order. So this is correct and reliable.

Above all, the Holy Qur'an says:

فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ

فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ

Bring a chapter similar to it
Bring ten fabricated chapters similar to it...

It is understood through these chapters, and which chapter belongs where, that everything was done by God's Messenger's command.

We also see that the beginning of one chapter is A, L, M, R, and another one is A, L, R, of several is Ḥ, M, one is Ḥ, M, 'Ayn, S, Q, another is Ṭ, S or Ṭ, S, M, so all these letters are in the correct order and were placed there under God's Messenger's supervision.

It is clear that when a chapter was revealed, the scribe would write it down at once, and make many copies; then it would be memorized by a thousand people and broadcast throughout the Arabs' lands; they were all written down, but no single person had all of them together with him—each only had some parts of it.

I wonder why some people do not think a mistake can have been made by hadith narrators, or in many instances a sole narrator, but think a mistake can have been made by more than a thousand narrators of the Qur'an! Shaykh Ṣadūq says in his *I'tiqādāt*... (Here he quotes Ṣadūq, then Ṭabrisī in *Majma' al-Bayān*, before continuing): Moreover, 'Allāmah Ḥillī says in *Tadhkirah*: "The Qur'an we have is the same codex that Ali Ibn Abi Ṭālib, the Master of the Faithful, had. And it is the same codex that all the Messenger's Companions accepted. And Othman burnt all the other Qur'ans."

We also say that the alternate recitations started within God's Messenger's lifetime and have continued to this day and are still recited. The Prophet himself accepted these recitations. However, it was Othman's mistake to stop the alternate recitations, as Sayyid Murtaḍā says in *Shāfī*: "If Othman had not burnt them, people would know that there was no harm in those alternate recitations in those codices."

We also say: Millions of Muslims would recite *Sūrat al-Ḥamd* the same way, at least ten times in their daily prayers, so call one of those fools who claims that one man was the only one who did not make a mistake in reciting *Sūrat al-Ḥamd* in a particular way, but millions of others did! His answer will be: He was the only one who did not make a mistake but millions of others did!

Al-Sīrah al-Halabiyyah, volume 1, p. 264 says:

God's Messenger said to Omar Ibn al-Khaṭṭāb:

وَالذی نفسی بیدِہٖ لَوْ اَنَّ موسیٰ علیہِ السلام کانَ حیاماوَسِعَہُ اِلا ان یتّبِعَنی.

"I swear by Him in Whose Hand rests my soul, if Moses were alive he could do nothing else but follow me." And in a separate statement, Aḥmad quotes 'Abdullāh Ibn Thābit as saying:

Omar went to God's Messenger and said: "O God's Messenger! I went to visit a friend of mine in Qurayẓah and concerning you he wrote something from the Torah for me." When he heard what he said, the Prophet was angry. Then Omar said: "We are content with God as Lord, Islam as our religion, and God's Messenger as our Prophet." He then addressed God's Messenger and said: "By Him in Whose Hand Muhammad's soul rests, even if Moses were among you, he would confess the same."

Notes

[1] Muhammad H. Ṭabāṭabā'ī, *al-Mīzān fi Tafsīr al-Qur'an* (Qum: Intishārāt Islamiyya, 1386 AH), vol. 3, p. 304.
[2] From the old two-volume printing (Cairo: Dār al-Ṭibā'ah al-'Āmirah), vol. 1, pp. 187-90.
[3] The full verse reads:

وما قدروا الله حق قدره إذ قالوا ما أنزل الله على بشر من شيء قل من أنزل الكتاب الذي جاء به موسى نوراً وهدىً للناس تجعلونه قراطيس تبدونها وتخفون كثيراً وعلّمتم ما لم تعلموا أنتم ولا آباؤكم قل الله ثم ذرهم في خوضهم يلعبون.

They did not regard God with the regard due to Him when they said, "God has not sent down anything to any human." Say, "Who had sent down the Book that was brought by Moses as a light and guidance for the people, which You make into parchments that you display, while you conceal much of it, and [by means of which] *you were taught what you did not know,* [neither] *you nor your fathers?" Say, "God!" Then leave them to play around in their impious gossip* (6:91).

[4] Fīrūzābādī, *al-Qāmūs al-Lughat* (Beirut: Dār al-Kutub al-Ilmiyyah), vol.1, p. 129 says: "The Prophet regarded everything between Medina's two *lābahs* as a sacred precinct. The *labahs* are two *ḥarrahs* which enclose it." My comment: A *ḥarrah* is stony land that is full of holes and is black as if it has been burned with fire. Plural: *ḥarrāt, ḥarā, aḥarrūn,* or *ḥarrūn.*
[5] *Al-Khaṭīb al-Baghdadi, Taqyīd al-'Ilm* (Beirut: Dār al-Kutub al-Ilmiyyah), pp. 70–72. *Al-Khaṭīb al-Baghdadi* (392-463 AH) is also the author of *Tārīkh Baghdād.*
[6] It means a place where the Qur'an is taught and learned. The plural is *katātīb.*
[7] *Ṭabaqāt Ibn Sa'd,* part 1, vol. 2, p. 14 (footnote).
[8] Abi Dāwūd al-Sajistānī, *Sunan Abi Dāwūd,* vol. 2, p. 337; *namlah* means boils on the flank; a hadith from Anas says: "God's Messenger allowed the application of written supplications against the evil eye (*al-'ayn*), poisoning (*ḥummah*), and boils (*namlah*). Envy is called *'ayn*; i.e., in these cases, God's Messenger allowed supplications to be written for the patient and pressed onto his/her [skin] to relieve pain." This hadith is in *Saḥīḥ Muslim* (*Kitāb al-Sunnat Qabl al-Tadwīn,* pp. 299–300).

[9] Muhammad 'Ajjāj Khaṭīb, *al-Sunnah Qabl al-Tadwīn* (Dār al-Fikr, 1401 AH), p. 39.

[10] SR: Learning their *kitāb* could be interpreted as learning the Torah and Talmud in order to persuade them of the truth of the Message even on the basis of their own Scripture (corrupted as it is, according to Islamic belief). This is an instance of using an opponent's own evidence against him to disprove his own argument—in this case rejection of Islam. Alternatively *kitāb* could mean their written language, or because *kitāb* often means the vocabulary and grammar needed to write letters to them.

[11] *Taqyīd al-'Ilm*, pp. 68–70.

[12] *Taqyīd al-'Ilm*, pp. 72–3.

[13] It can be discerned from God's Messenger's words to 'Abdullāh Ibn 'Amr Ibn al-'Āṣ: "Whoever says that I have said what I did not will surely take up a place in Hell," that 'Abdullāh Ibn 'Amr himself was one of those who followed the path of lying, attributing false things to the Prophet. And as we shall see below, at the battle of Yarmūk, 'Abdullāh rescued two camel-loads of books belonging to the People of the Book, and then took hadiths from them and falsely attributed them to the Prophet. Therefore, the *Ṣaḥīfah Ṣādiqiyyah* that 'Abdullāh wrote, quoting from the two loads and attributable to them, and thereafter referred to in Sunni books, is of no value.

[14] Here, "Quraysh" must mean Abu Bakr, Omar, their mob, and their helpers, especially in view of the following contextual clues: 1) Whenever a hadith naming the Quraysh refers to opposition to the Prophet, it is an allusion to them and their helpers. 2) Other hadiths say that they would consider the Prophet to be in error in secular matters, and presented themselves as people with alternative opinions to his. And we previously stated that when Omar said: "The Quraysh will not follow Ali," he meant himself. There are also other contextual clues.

[15] *Taqyīd al-'Ilm*, pp. 74–82.

[16] *Taqyīd al-'Ilm*, pp. 82–84; this is a claim made by Abu Hurayrah, and there is a great deal of evidence to refute it! Abu Hurayrah shunned Ali Ibn Abi Ṭālib, joined Mu'āwiyah, and became one of his friends and leading courtiers; he was an expert in fabricating hadiths.

Shaykh Maḥmūd Abu Rayyah, the Egyptian Sunni scholar, in his books *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* and *Abu Hurayrah, Shaykh al-Maḍīrah*, and similarly Sayyid 'Abd al-Husayn Sharaf al-Dīn al-'Āmilī, the Lebanese Shi'a scholar, in his books *Abu Hurayrah* and *al-Naṣṣ wa al-Ijtihād*, have addressed all aspects of the matter and discussed it comprehensively. May God Almighty grant them the best reward on behalf of Islam, service to the Imams (*walāyah*), and the truth.

[17] *Taqyīd al-'Ilm*, pp. 82–84; once our great Master 'Allāmah Ṭabāṭabā'ī, may God hallow his soul, stated: "It can be understood from the Prophet's dealing with various people and what he said to them, that he would tell them their futures in brief, and foretell their being believers, unbelievers, apostates, or their remaining firm and righteous in their religion! Accordingly, it can be inferred from the Prophet's telling Abu Bakr would be afflicted by the evil of his own self, the evil of Satan and of believing him to be God's partner, and his evil, repugnant deeds, and he would draw all that down on the Muslims. Abu Bakr himself, after the death of the Prophet, went on the pulpit and confessed to the truth of this by saying:

إنّ لی شیطاناً یعتریني فإذا زغت فقوّموني

"'I surely have a devil who takes possession of me, so when I deviate correct me!'"

[18] *Taqyīd al-'Ilm*, p. 86; Yusuf al-'Ashsh says in the footnote: "Something similar is narrated from Yaḥyā Ibn Abi Kathīr in *Bukhārī*, vol. 1, pp. 40–41, book 3, chapter 36, and in the commentary on it, *Irshād al-Sārī*, vol. 1, p. 168; Maḥmūd Ibn Aḥmad 'Aynī, *'Umdat al-Qārī* (Dār Iḥyā' al-Turāth al-Arabi), vol. 1, p. 567; Ibn Ḥajar Asqalānī, *Fatḥ al-Bārī* (Beirut: Dār Iḥyā' al-Turāth al-Arabi, 1408 AH), vol. 1, p. 184. A similar, but briefer hadith is related from Walīd Ibn Muslim in Abu 'Īsā Muhammad Tirmidhī, *Ṣaḥīḥ Tirmidhī* (Egypt: Mustafa al-Bābī al-Ḥalabī, 1382), vol. 2, p. 110; from Yaḥyā Ibn Abi Kathīr in *Usd al-Ghābah* (Beirut: Dār Iḥyā' al-Turāth al-Arabi), vol. 2, p. 384; *Taysīr al-Wuṣūl*, vol. 3, p. 176; A similar wording of this hadith appears in *al-Muḥaddith al-Fāṣil*, vol. 4, p. 21, [related] from Walīd Ibn Muslim, and abridgedly from Awzā'ī in Ibn 'Abdul al-Birr Abu Omar, *Jāmi' Bayān al-'Ilm wa Faḍlih*, vol. 1, p. 70, and without a chain, in *Ma'ālim al-Sunan*, vol. 4, p. 184; Abu 'Amr 'Abdul al-Birr, *al-Istī'āb* (Egypt: Maktabat al-Nihḍat, 1380 AH), vol. 2, p. 717; *Muqaddimat Ibn Ṣalāḥ*, p. 170."

[19] *Taqyīd al-'Ilm*, p. 86.

[20] Abdul al-Mālik Hishām 'Umayrī, *Sīrat Ibn Hishām* (Beirut: Dār Iḥyā' al-Turāth al-Arabi), vol. 4, p. 332.
[21] Shams al-Dīn Abi 'Abdullāh Dhahabī, *Tadhkirat al-Ḥuffāẓ* (Ḥaydar Ābād Kan, 1375 AH), vol. 1, p. 3; Ibn Abi Malīkah is 'Abdullāh Ibn 'Ubaydullāh Ibn Abi Malīkah Qarashī Tamīmī Makkī, who, at the time of Ibn Zubayr, was a judge in Mecca. He was a jurisprudent and expert orator. [Scholars'] consensus is that he is reliable (*ittafaqū 'alā tawthīqih*). One of those who narrate from him is Layth Ibn Sa'd. He died in 117 AH; Shaykh Muhammad Khiḍrī, *al-Tashrī' al-Islāmī*, p. 63.
[22] Cited by Ibn 'Asākir and Muhammad Ibn Isḥāq.
[23] *Tārīkh al-Tashrī' al-Islāmī*, vol. 1, pp. 7 and 123; Shaykh Muṣṭafā 'Abd al-Razzāq, *Tamhīd li Tārīkh al-Falsafat al-Islāmiyyah*, p. 161.
[24] Abu Bakr Ibn al-'Arabī tries to defend Othman in *al-'Awāṣim min al-Qawāṣim*, pp. 75–76 from injustices and reprehensible acts attributed to him. It is amazing that [Othman] is blamed for something Omar did. It is narrated that Omar Ibn Khaṭṭāb imprisoned Ibn Mas'ūd together with some other Companions for at a year in Medina until he [Omar] was killed. Othman then released them. They were imprisoned because they had narrated many hadiths from God's Messenger.

SR: This is particularly ironic in view of the events leading to Ibn Mas'ūd's death. True, that incident related to Ibn Mas'ūd's Codex as opposed to his narration of prophetic hadiths, but it was also an instance of ordering the punishment of a Companion for defending a book of great value to the Muslim community—Ibn Wāḍiḥ, *Tārīkh al-Ya'qūbī*, vol. 2, p. 160; Muhammad Hādī Ma'rifat, *Introduction to the Sciences of the Qur'an*, vol. 2 pp. 50–52.
[25] vol. 2, p. 120.
[26] Ṣirār is a place near Medina. One version of the narration says

خرجنافمشينا

"We set off and [Omar] walked with us."
[27] Allāmah Amīnī relates it in *al-Ghadīr*, vol. 6, p. 294 as

جرّدواالقرآن

meaning: "they taught it without any exegesis (*tafsīr*)."
[28] And it is mentioned in *Sharḥ Ibn Abi al-Ḥadīd*, vol. 3, p. 120 and in *al-Sunnah Qabl al-Tadwīn*, p. 100.

[29] This is an addition from Dhahabī, *Tadhkirat al-Ḥuffāẓ*, and Ḥakīm categorizes it as authentic in *Mustadrak*, vol. 1, p. 102, comment (*ta'līqah*); *Sunan al-Dārimī*, vol. 1, p. 85, *Sunan Ibn Mājah*, vol. 1, p. 16, Ḥakīm, *al-Mustadrak*, vol. 1, p. 102; *Jāmi' Bayān al-'Ilm*, vol. 2, p. 120; *Tadhkirat al-Ḥuffāẓ*, vol. 1, p. 3 according to 'Allāmah Amīnī's citation in *al-Ghadīr*, vol. 6, p. 294; *al-Sunnah Qabl al-Tadwīn*, p. 97.

[30] *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* (Cairo: Dār al-Ma'ārif, 3rd edition), pp. 52–55; 'Allāmah Amīnī tells the whole story of Qurẓah Ibn Ka'b in *al-Ghadīr* (Tehran: Maṭba'a Ḥaydarī, 1373 AH) vol. 6, p. 294 in the chapter "Nawādir al-Athar fī 'Ilm Omar" (Miscellaneous hadiths on Omar's knowledge). Pertaining to what is acted upon: *al-Sunnah al-'Amaliyyah* (*al-Bidāyah wa al-Nihāyah*, vol. 8, p. 107)

[31] *Tadhkirat al-Ḥuffāẓ*, vol. 1, p. 7, *Majma' al-Zawā'id*, vol. 1, p. 149; the writer of the footnotes categorizes it as authentic and says: "This is authentically narrated from Omar via many luminaries (*wujūh*)"; Omar was strict about hadiths.

[32] Ibn 'Asākir cites it in Ibn Muttaqī Hindī, *Kanz al-'Ummāl* (Ḥaydarābād: Dā'irat al-Ma'ārif al-Othmaniyyah, 1378 AH), vol. 5, p. 239, as has Abu Zar'ah according to *Tārīkh Ibn Kathīr*, vol. 8, p. 106.

[33] *Tārīkh Ibn Kathīr*, vol. 8, p. 106.

[34] *Jāmi' Bayān al-'Ilm*, vol. 2, page 121.

[35] Abudllah Ibn Abdu al-Raḥmān, *Sunan al-Dārimī* (Cairo: Dār al-Maḥāsin lil Ṭibā'a) vol. 1, p. 84; Ibn Mājah Qazvini, *Sunan Ibn Mājah* (Dār Iḥyā' al-Kutub al-Arabiyya), vol. 1, p. 15.

[36] *Sunan Ibn Mājah*, vol. 1, p. 16.

[37] *Tārīkh Ibn Kathīr*, vol. 8, p. 107.

[38] Abu 'Abdullāh Ḥakīm Nishaburi, *Mustadrak Ḥakīm* (Ḥaydarābād Dakan) vol. 3, pp. 342–44.

[39] *Mustadrak Ḥakīm*, vol. 3, pp. 312–15.

[40] Muhammad Ibn Sa'd Hāshimī, *Ṭabaqāt Ibn Sa'd* (Beirut: Dār al-Ṣārimi, 1378 AH), vol. 3, p. 206; Aḥmad Ibn Omar Maḥmaṣānī, *Mukhtaṣar Jāmi' Bayān al-'Ilm*, p. 33.

[41] *Sunan al-Dārimī*, vol. 1, p. 125; *Mustadrak Ḥakīm*, vol. 1, pp. 104–6; *Mukhtaṣar Jāmi' Bayān al-'Ilm*, pp. 36–37.

[42] As you can see it is from chapter 12, *Yūsuf*; verse 3 reads in full:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

We relate to you the best stories in what We have revealed to you of this Qur'an, and indeed prior to it you were among those who were unaware.

[43] *al-Ghadīr*, vol. 6, pp. 294–99, chapter on miscellaneous hadiths about Omar's knowledge; we briefly addressed the matter of the libraries in Iran and Egypt in *Nūr Malakūt al-Qur'an*, from the series *Anwār al-Malakūt*, vol. 4, discussion 9, from pp. 372–75. This false propaganda about books burning is a colonialist trick. It is historically baseless.

[44] The whole of volume 13 of *Knowing the Imams* is a discussion on this blessed hadith.

[45] *Sunan Ibn Mājah*, vol. 1, p. 5; *Sunan al-Bayhaqī*, vol. 1, p. 6, narrated by Miqdām Ibn Ma'd Yakrab.

[46] By God, consider, does this Prophetic hadith not prescribe a different approach from Abu Bakr's, Othman's, and Omar's?!

[47] Maqdisī, *Kitāb al-'Ilm* (Damascus: Lithograph in the Ẓāhiriyyah Library), p. 51; *Jāmi' Bayān al-'Ilm wa Faḍlih*, vol. 2, p. 191.

[48] *Jāmi' Bayān al-'Ilm wa Faḍlih*, vol. 2, p. 191; *al-Sunnat Qabl al-Tadwīn*, pp. 7879.

[49] *al-Sunnah Qabl al-Tadwīn*, pp. 92–112.

[50] *al-Sunnah Qabl al-Tadwīn*, p. 46, comment.

[51] *al-Sunnah Qabl al-Tadwīn*, p. 113, citing from *Tadhkirat al-Ḥuffāẓ*, vol. 1, pp. 3–4; *al-Tamhīd*, p. 11, introduction, says: "Abu Bakr said: 'Beware lying because it puts one on the border between faith and disbelief.'"

[52] *al-Sunnah Qabl al-Tadwīn*, p. 112, citing from *Tadhkirat al-Ḥuffāẓ*, vol. 1, p. 3; *Ma'rifat 'Ulūm al-Hadith*, p. 15; *al-Kifāyah*, p. 26; Imam Mālik narrates it in *Muwaṭṭa'*, vol. 2, p. 513; Abu Dāwūd, Tirmidhī, and Ibn Mājah also narrate it.

[53] Maḥmūd Abu Rayyah, *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* (Egypt: Dār al-Ma'ārif), p. 245.

[54] *Yawm al-Islam* (Cairo: Mu'assasat al-Khānjī), p. 12.

[55] *Ṣaḥīḥ Bukhārī* (Egypt: Ṭab' Amiriyyah, 1312 AH), vol. 6, p. 9.

[56] *Yawm al-Islam*, p. 41.

[57] *Ṣaḥīḥ Būkhārī* (1314 AH), vol. 6, p. 9 says: "What is [the Prophet's] condition? Is he delirious?!"

[58] *Yawm al-Islam*, p. 53.

[59] *Yawm al-Islam*, p. 52.

[60] Our great and respected master, may God be pleased with him, says in *Tafsīr al-Mīzān*, vol. 12, p. 125, section 5, of the sections discussing the Qur'an's incorruptibility: "Ya'qūbī says: 'Ibn Mas'ūd was in Kufa [when Othman demanded all the codices] and refused to hand over his codex to 'Abdullāh Ibn 'Āmir. Othman wrote to ['Abdullāh] to send him [back to Medina]:

"If this religion is not corrupt and this nation is not bad." ['Abdullāh Ibn Mas'ūd] entered the mosque when Othman was delivering a sermon. Thereupon Omar said: "An evil animal has come upon you." Ibn Mas'ūd spoke coarsely with him. So Othman gave the order and he was dragged out by the leg such that two of his ribs were broken! Thereafter, 'Āyishe spoke and said much.'"

[61] *Yawm al-Islam*, pp. 58–59, except that Shaykh Mughniyyah omits some of the sentences for the sake of brevity. We cite them in full to be of full benefit. They are as follows, in order:

He gave Fadak away to Marwān after Fatimah had sought restitution of it after her father's death and she was kept from it.

He took away the pastures around Medina from all the Muslims' livestock except the Umayyads'.

He gave away to 'Abdullāh Ibn Abi Sarḥ all the spoils that God had bestowed upon the Muslims for their victory in Africa in the Maghreb—from Tripoli to Tangiers—without sharing it with any of the other Muslims.

Once in a single day he gave two hundred thousand dirhams to Abu Sufyān and one hundred thousand to Marwān from the Muslims' public treasury. He had married his daughter Umm Abān. Thereafter, Zayd Ibn Arqam, the treasurer, brought the keys, placed them before Othman and wept. So Othman asked: "Are you weeping because I bestowed upon my blood relation?" [Zayd] replied: "No, but I am weeping because I think that you took this money as compensation for what you spent on God's path within God's Messenger's lifetime! By God, even if you [only] gave Marwān two hundred dirhams it would be [too] much." [Othman] then said: "Throw down the keys because we will find someone else instead of you."

Abu Mūsā Ash'arī brought him a large amount of goods and property from Iraq, but Othman divided them all among the Umayyads.

He married al-Ḥārith Ibn al-Ḥakam to Bint 'Āyishe and also gave him a hundred thousand dirhams from the public treasury.

He exiled Abu Dharr, may God have mercy on him, to Rabadhah just because he had stood up to Mu'āwiyah for hoarding gold and silver.

He hit 'Abdullāh Ibn Mas'ūd so hard that he broke his ribs.

He deviated from Omar's way of administering the punishments, restituting misappropriated funds, staying enemy hands, and sitting to shepherd the flock.

He ended all that with what they became angry with him for—he wrote to his governor in Egypt, ordering him to kill the leaders of the revolt.

[62] *Yawm al-Islam*, p. 57.

[63] *Yawm al-Islam*, p. 61.

[64] *Yawm al-Islam*, p. 53.

[65] *al-Shī'a wa al-Tashayyu'* (Beirut: Maktabat al-Madrasah and Dar al-Kitāb al-Lubnānī li al-Ṭibā'at wa al-Nashr) pp. 72–75. It is also in *al-Shī'a fi al-Mīzān* (Beirut: Dār al-Ta'āruf li al-Maṭbū'āt), pp. 70–73, an anthology comprising all three books: 1) *al-Shi'a wa al-Tashayyu'*, 2) *Ma' al-Shī'a al-Imāmiyyah*, and 3) *al-Ithnā 'Asharīyyah*.

[66] 'Abd al-Ḥalīm Jundī, *al-Imām Ja'far al-Ṣādiq* (Cairo: al-Majlis al-A'lā lil Shu'ūn al-Islami, 1397 AH), under the supervision of Muhammad Tawfiq 'Awīḍah, p. 25.

[67] *al-Imām Ja'far al-Ṣādiq*, pp, 185–86.

[68] *al-Imām Ja'far al-Ṣādiq*, pp. 199–200.

[69] *al-Imām Ja'far al-Ṣādiq*, pp. 202–3.

[70] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 12, pp. 103–4.

[71] Like the claim by some non-Muslims that the verse

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

You will indeed die, and they [too] *will indeed die* (39:30) was interpolated by Abu Bakr when he heard Omar—sword drawn—threaten to kill anyone who said: "The Prophet has passed away." So Abu Bakr recited it to him, dissuading him.

[72] Paraphrasing Qur'an, 39:23 which says:

اللهُ نزّلَ أحسَنَ الحديثِ كتاباً مُتَشابِهاً مَثانِيَ تقشعرّ منه جُلُودُ الَّذينَ يخشونَ ربّهم ثمّ تلين جُلودهم وقلوبهم إلى ذكر الله ذلك هدى الله يهدي به مَن يشاء ومن يُضلل اللهُ فما له مِن هَاد

God has sent down the best discourse, a scripture composed of similar motifs, whereat quiver the skins of those who fear their Lord, then their skins and hearts soften to God's remembrance. That is God's guidance, by which He guides whomever He wishes, and whomever God lets go astray, has no guide (39:23).

[73] Ibid., p. 389, footnote.

[74] Ibn Ṭāwūs says so in *Sa'd al-Su'ūd*.

[75] The word

القُذَّة

means an arrow's feather. The arrows that were placed in a bowstring and fired at a target were made of wood or bamboo with sharp iron arrowheads. And to make them fly straight, they attached two identical feathers to the other end of it. So as the two feathers were identical, people would say, as an idiom, "as alike as an arrow's two feathers."

[76] Our current indubitably narrated reading is solely in accordance with Zayd Ibn Thābit's Codex. 'Allāmah Ḥillī, may God be pleased with him, says in *Tadhkirah*, in the chapter on recitation (*qirā'ah*): "Recitation of the verses must be as per that which is indubitably narrated, as contained in Ali's Codex, because most Companions agreed upon it, because what Zayd Ibn Thābit compiled corresponded to the Imam's Codex, and Othman burned all the rest. So it is not permissible to recite Ibn Mas'ūd's Codex, Ubayy's or anyone else's."

[77] In Arabic (*al-lughah*)

الطُّوال

means the same as

طويل

(long).

أطْوَل

is the superlative. The masculine superlative plural is

أطاوِل

and the feminine superlative singular is

طُولَى

for the female superlative plural is

طُوَل.

Hence

السَّبع الطُّوَل

means the seven long chapters of the Qur'an i.e. the seven long chapters at the beginning of the Qur'an, after the Opening (*al-Fātiḥah*), assuming that *al-Anfāl* and *al-Tawbah* constitute a single chapter (because they were revealed together during the Prophet's battles). That is why they are called the two linked chapters (*al-qarīnatān*) with no "In the name of God" (*basmalah*) between them.

Alternatively, "Jonah" (*Yūnus*) is counted as Chapter 7. The *mathānī haft'* are positioned after these seven *ṣūrats*; they are called *mathānī* because

مَثْنى

which is voweled internally like

مَعْنى

pl.

مَعانى

means coming after another.

مَثانى

could be said of all the chapters of the Qur'an, no matter whether they are long or short. The *mi'īn* chapters are the seven chapters beginning with *Sūrah Banī Isrā'īl*. They are called *mi'īn* because they are each approximately one hundred verses. *Mi'īn* is the plural of *mi'ah* meaning one hundred; the *mufaṣṣalāt* are the sixty-eight chapters after the *mi'īn*. Of course it is according to hadith from Sa'd Iskāf, from God's Messenger, as narrated by Shaykh Muhammad Husayn in *Jawāhir al-Kalām*, in the book on prayer narrating from Kulaynī.

The majority opinion (*al-mashhūr*) is that the Qur'an is divided into three sections: the *ṭuwal*, the *mi'īn*, the *mufaṣṣalāt*, and finally Chapter 78, "The Tiding" (*al-Naba'*), up to the end of the Qur'an is known as the short chapters (*al-suwar al-qiṣār*).
78

عُسُب

the plural of

عسيب

means branches of a palm tree that have been stripped of their leaves;

لِخاف

means thin white stones. The singular is

لَخَفَة.

And

أكْتاف

is the plural of

كَتِف

meaning a wide shoulder blade. And

جُلُود

is the plural of

جلد

meaning the hide of an animal (which they used to write on after tanning and making it into leather).

رِقَاع

the plural of

رُقْعَه

means pieces of skin or sheet they used to write on. The alternative plural of it is

رُقَع.

[79] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 12, pp. 106–33, within the thread of his discussion on the exegesis of the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have sent down the Reminder, and indeed We will preserve it (15:9).

[80] *Mihr-i Tābān*, first edition, pp. 89–96 (pages 0–16 from the second part: conversation between the student and 'Allāmah); second edition, pp. 151–61.

[81] *Knowing the Imams*, vol. 12, Lessons 174–76.

[82] Muhammad H. Tehrani, *Nūr Malakūt al-Qur'an* (Mashhad: 1417 AH), vol. 4, discussion 12, pp. 379–478.

[83] *Majma' al-Bayān fi Tafsīr al-Qur'an* (Ṣaydā: Maṭba'at al-'Irfān, 1333 AH), vol. 1, p 15; Shaykh Muhammad Jawād Mughniyah says in *Ma' al-Shī'a al-Imāmiyyah Ra'y Ṣarīḥ fi Ḥaqīqat al-Tashayyu' wa Uṣuluh allatī Tartakiz 'alayhā al-Madhāhib al-Islāmiyyah* published within a collection called *al-Shī'a fi al-Mizān*, p. 314: "There is no corruption of the Qur'an, and it is impossible for the hand of corruption, whether interpolation or deletion because of verse 9 of *al-Ḥijr*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"*Surely We have sent down the Reminder, and indeed We will preserve it* (15:9) and verse 42 of *Fuṣṣilat*:

لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد

"Falschood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy (41:42).

However, the Imāmiyyah have been falsely accused of believing that there are verses missing from the Qur'an, even though their early and later scholars, who are authoritative, explicitly state that the Qur'an is nothing but what people have." The early scholars include Shaykh Ṣadūq in *I'tiqād al-Shī'a al-Imāmiyyah*, Sayyid Murtaḍā in *al-Masā'il al-Ṭarābilisiyyāt*, and Shaykh Ṭūsī in *al-Tibyān*. The later scholars include Shaykh Ja'far Najafī in *Kashf al-Ghiṭā'*, Sayyid Muḥsin Baghdadi in *Sharḥ al-Wāfiyah*, Shaykh Ali Karakī, who wrote a separate treatise refuting interpolation, Sayyid Muḥsin Amīn in *A'yān al-Shī'a*, vol. 1, and Shaykh Jawād Balāghī in *Ālā al-Raḥmān*, vol. 1. Sayyid Amīn and Shaykh Balāghī say in these two books that those who believe that some of the Qur'an is missing are deviant (*shudhdhādh*) [not mainstream] Shi'a, and Sunni Ḥashwiyyah whose statements are not considered reliable. Hence attributing a belief in textual corruption to the Shi'a is exactly the same as attributing it to the Sunnis. Neither [accusation] has any basis in fact.

[81] Ayatollah Sayyid 'Abd al-Husayn Sharaf al-Dīn, in his book *al-Fuṣūl al-Muhimmah* (Najaf: Dār al-Nu'mān), pp. 162–69, section 11, refutes some of the claims by some Sunni writers who lie about, calumniate, and viciously attack the Shi'a, thus lending support to the Umayyad party in Syria. Sharaf al-Dīn says: "We had thought that blind prejudice was over and its monstrous days had ended, and now the Muslims were aware of the attempts to create rifts and trouble-making that had left them prey to beasts and insects. Nevertheless, plebs has risen from the slag-heap of the Umayyads, whose habit is fornication and wine-drinking. They call for support for their depraved ancestry, wanting to bring back Yazīd's Umayyadism; Yazīd's monkey has written of his plan and in his magazine *al-Umawayyīn* (The Umayyads) biting words that make one shudder because he has made disgusting accusations against the Shi'a. How Nashāshībī, Naṣūlī, and Kayyālī insult them! How much they have accused them of with what their vile pens have written in their books and press!

The beacon of the Khārijites has been excessive with what makes one shudder, what is harmful, what is outrageous, and what is insolent libeling of the Shi'a, and attacking them in their magazine, vol. 29, from part six on. And also their great scholars, like Rāfi'ī, whom

we do not blame for thinking the worst of the Shi'a because they just followed their predecessors.

"Rāfi'ī says in his book *Taḥt Rāyat al-Qur'an*, p. 161: 'The Shi'a (Rāfiḍah) doubt the text of the Qur'an and say: "There has been omission, interpolation, alteration, and change!" We could not be blamed for asking him: Whom do you mean by the "Rāfiḍah"!? Do you mean the Imāmiyyah or some others? If you mean the Imāmiyyah, whoever incited you has lied to you! Whoever attributes to them a belief that the Qur'an has been corrupted is lying about them and wronging them, because the sanctity of the Wise Qur'an is one of the fundamentals of their Islamic religion and Imāmī *madhhab*. The consensus of the Imāmiyyah is that anyone who doubts the sanctity of the Qur'an is an apostate! If the charge is proven against him, he should be killed, not washed, not shrouded, the funeral prayer should not be performed for him, and he should not be buried in the Muslim cemetery. Even the apparent meanings (*ẓawāhir*) of the Qur'an, let alone its explicit passages (*nuṣūṣ*) are some of God's most eloquent proofs and righteous people's strongest evidence, as is axiomatic according to the Imāmī *madhhab*. That is why we see them reject and ignore the literal meaning of any hadiths that contradict the Qur'an even if they are categorized as authentic hadiths!

Their books on hadiths, jurisprudence, and legal presumptions explicitly confirm what we say. The Wise Qur'an at which falsehood comes neither from the front or the rear is none other than what is between the two boards (*daffatayn*). It is what is in people's hands. Not a single letter has been interpolated or omitted. No word has been substituted for any other, nor has any letter been substituted for any other. Every one of its letters has been indubitably related from generation to generation from the time of revelation and prophecy. It was put together at that holy time and compiled as it is now. Gabriel would present the Qur'an once a year to God's Messenger, and in the year that [the Prophet] passed away, he presented it twice. The Companions would present and recite the Qur'an to [the Prophet], performing several complete recitations to him [for his assessment]. All this is something that is axiomatic to Imāmī research scholars; no attention should be paid to the Ḥashwiyyah because they do not understand! Sunni academics know that the position of the Qur'an according to the Imāmiyyah is just as we have said, and the equitable among them explicitly state so.

The generous Imam indefatigable researcher Shaykh Raḥmatullāh Hindī, may God bless him, says in the second half of his invaluable book *Iẓhār al-Ḥaqq*, p.89: "Imam Hindī denies that the Shi'a believe the Qur'an has been altered."'

"For Imāmī Shi'a scholars, the glorious Qur'an is immune from any alteration or substitution. If any of them does say there has been any omission, his claim will be rejected and not accepted by them. Shaykh Ṣadūq Abu Ja'far Muhammad Ibn Ali Ibn Bābawayh, one of the greatest Imāmī Shi'a scholars, says in *al-Risālah al-I'tiqādiyyah*: 'Our belief in the Qur'an is that the very Qur'an revealed to our Prophet is that which is between the two boards (*daffatayn*), and it is nothing but that which is in people's hands. According to everybody [else] the total number of chapters is 114. For us, *Wa al-Ḍuḥā* and *A-lam nashraḥ* constitute a single chapter, as do *li-īlāf* and *A-lam tara*. Anyone who attributes to us, saying that it is anything else but that, is a liar.'

"Imam Hindī says: '*Tafsīr Majma' al-Bayān*, a reliable exegesis according to the Shi'a, says: "Glorious Sayyid Murtaḍā 'Alam al-Hudā says:" [Here Sayyid Sharaf al-Dīn quotes Hindi's quotation of Sayyid Murtaḍā's aforementioned statement, then says:] "Imam Raḥmatullāh Hindī says: 'Qāḍī Nūrullāh Shūshtarī, one of their famous scholars says in his book called *Maṣā'ib al-Nawāṣib*: "The belief that the Qur'an has been altered attributed to the Shi'a Imāmiyyah is not what the majority (*jumhūr*) Imāmiyyah believe in, and just what a tiny minority believe in, who are not respected by the rest of them."'

"Imam Hindī also says: 'Mullā Ṣāliḥ says in *Sharḥ al-Kulaynī*: 'The Qur'an arranged in this order will reappear when the twelfth Imam reappears and divulges it...'

"Similarly Imam Hindī says: 'Muhammad Ibn Hasan Ḥurr 'Āmilī, a great Imāmī hadith scholar, says the following about the Imāmī sect in a treatise he wrote in response to one of his contemporaries. It is in Persian, but we have translated it into Arabic: "Whoever peruses the hadiths and examines the chronicles and records will know for certain that the Qur'an was indubitably transmitted at the highest level [of indubitability]. Thousands of Companions memorized and transmitted it, and it was put together and compiled within God's Messenger's lifetime."'

"Imam Hindī says: 'So it is clear that the true position of the Imāmī Ithnā 'Asharī scholars is that the Qur'an that God revealed to His Prophet, Muhammad, is nothing else but the Qur'an that is now in our hands.

"' It was put together and compiled within the Prophet's lifetime, and thousands of Companions memorized and narrated it. Some Companions, like 'Abdullāh Ibn Mas'ūd, Ubayy Ibn Ka'b, and others performed several complete recitations of the Qur'an in the presence of the Prophet. The Qur'an arranged in this order will reappear when the Twelfth Imam reappears.

The claim made by the tiny minority who believe the Qur'an has been altered is rejected, and not given any credence by them. Some weak hadiths that are narrated in their *madhhab* do not overrule that which is incontrovertibly known to be authentic.'

"And this is correct, because even if a *khabar wāḥid* does generate certainty, but is not corroborated by any incontrovertible evidence, it must be rejected, as explicitly stated by Ibn Muṭahhar Ḥillī, in his book called *Mabādi' al-Wuṣūl ilā 'Ilm al-Uṣūl*. God Almighty says:

انانحن نزلنا الذكر وانا له لحافظون

"*Surely We have sent down the Reminder, and indeed We will preserve it* (15:9). And Nabati says in his exegesis titled *al-Ṣirāṭ al-Mustaqīm*, which is a reliable book according to Shi'a scholars: 'It means We will protect it from any corruption, substitution, interpolation, or omission.'"

We have quoted Imam Hindī verbatim but limited ourselves to his citation of Imāmī Shi'a scholars' opinions as written in their books, because full quotation would mean prolixity, which we want to avoid.

Whoever wants to quote what any sect or nation believes must follow this imam's example in referring to books considered reliable by that nation or sect and not resorting to quoting from their opponents who tell lies about them or from their mortal enemies. And I admire the magnificent book *Taḥt Rāyat al-Qur'an*, which is a great book, and have great esteem for its author, Muṣṭafā Ṣādiq. I know that he is a wise, provident man. I considered him to be a pure man and his book to be free from fault. It encourages other Muslims not to attack the Shi'a who are the cornerstone of the religion and the Muslims' equator. Among them are the kings, emirs, scholars, authors, writers, poets, politicians, clever planners, and people with passion for Islam and genial souls.

They are scattered all around the world and shine like stars among the different nations. And because they are ready to help Islam with such strength, wealth, and desire, it is immoral to show contempt for them and vilify them. As you are enjoined:

يا أيها الذين آمنوا إن جاءكم فاسق بنبإ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين.

O you who have faith! If a profligate [person] *should bring you some news, verify it, lest you should visit* [harm] *on some people out of ignorance* (49:6).

[85] Mirza Muhammad Hasan Āshtiyānī, *Baḥr al-Fawā'id fi Sharḥ al-Farā'id* (lithograph, n.d.), pp, 98–101, Discussion on the probative value of conjecture (*ḥujjiyyat al-ẓann*), the probative value of the literal meanings of words (*ḥujjiyyat ẓawāhir al-alfāẓ*), the evidentiary value of God's Book.

[86] Commentary on Mūsā Ibn Ja'far Ibn Aḥmad Tabrizi, *Awthaq al-Wasā'il fi Sharḥ al-Rasā'il*, discussion on the evidentiary value of conjecture, (lithograph), unnumbered pages.

[87] Āqā Buzurg Tehrani, *al-Dharī'at ilā Taṣānīf al-Shī'a* (Najaf: Maṭba'ata al-Ghary, 1369 AH), vol. 8, pp. 48–9, art. Dibs.

[88] SR: i.e. by a non-twelver narrator accredited as reliable nonetheless. "Non-twelver" means either Sunni nor from a non-twelver Shi'a sect, e.g. Zaydī, Ismā'īlī, or Wāqifī.

[89] *Dabistān-i Madhāhib* (Mumbai: Bandar-i Ma'mūrah, 1262 AH), the sixth instruction, second consideration, pp. 226–35.

[90] i.e. *al-Kāfi*, *Man La Yaḥḍuruhu al-Faqīh*, *Tahdhīb al-Aḥkām*, and *al-Istibṣār*.

[91] Uṣūlīs do not necessarily reject the hadith

كل ما لم يخرج من هذا البيت فهو باطل

However, they may apply a different interpretation to it.

[92] SR: According to http://en.wikishia.net/view/Dirayat_al-hadith, Āqā Buzurg Ṭihrānī "modified al-Shahīd al-Thānī's definition, restricting *dirāyat al-hadith* to the narrative chain of hadiths, taking it to discuss the attributes of the narrative chains of hadiths, in ways related to their reliability and unreliability."

[93] The late 'Imād al-Muḥaqqiqīn, the great Ayatollah Āqā Mirzā Hasan Bujnurdī, the author of the very useful and delightful book *al-Qawā'id al-Fiqhiyyah* in seven volumes.

[94] *al-Dharī'ah ilā Taṣānīf al-Shī'a*, vol. 16, pp. 231–32.

[95] *al-Dharī'ah*, vol. 18, pp. 9–10.

[96] *al-Dharī'ah*, vol. 10, pp. 220–21.

[97] *al-Dharī'ah*, vol. 20, pp. 146–47.

[98] The jurisprudent and defender of the Household the late Sayyid Muḥsin Amīn Husaynī 'Āmilī says in the book *A'yān al-Shī'a*, vol. 1, pp. 121–23 in response to Ibn Ḥazm's claim that the Imāmiyyah believe that the Qur'an has been altered: "All early and later Shi'a except Ali Ibn al-Husayn Ibn Mūsā Ibn Muhammad Ibn Ibrahim Ibn Mūsā Ibn Ja'far Ibn Muhammad Ibn Ali Ibn al-Husayn Ibn Ali Ibn Abi Ṭālib believe that the Qur'an has been changed, that much has been interpolated and much substituted. He was Imāmī, but pretended to be a Mu'tazilite. He rejected this opinion and considered to be an unbeliever anyone who believed it; the same is true of two of his co-religionists, Abu Yā'lā Mīlād Ṭūsī and Abu al-Qāsim Rāzī."

However, we say that no early or later Imāmīs, let alone all the Imāmiyyah, believes that there has been either a small amount or a large amount of interpolation in the Qur'an! They unanimously believe that there has been no interpolation. Those whose opinions are respected also agree that there has been no omission. This will be explained when we quote Rafī'ī. And whoever relates them other than this is a liar and shows audacity towards God and His Messenger. And those whom Ibn Ḥazm has made an exception of (Ali Ibn al-Husayn and his co-religionists) and has said that they deny that there has been any interpolation in or omission from the Qur'an, and declare to be unbelievers anyone who says that there has, are the great scholars of the Imāmiyyah; though he is lying in his declaration of people as unbelievers, which he weighs out to people in the fullest measure in his book and his pen and tongue have become accustomed to it! That Ali Ibn al-Husayn to whom he refers is Sharīf Murtaḍā 'Alam al-Hudā Dhū al-Majdayn, one of the greatest Imāmī scholars, imams, and luminaries, and he has omitted from his lineage Mūsā between Muhammad and Ibrahim.

And his claim that he was an Imāmī but pretended to be a Mu'tazilite is extremely odd! How can an Imāmī be Mu'tazilite? Murtaḍā's book, *Shāfi*, is a refutation of *al-Mughnī* by 'Abd al-Jabbār, one of the most famous shaykhs of the Mu'tazilite scholars. However, some are used to categorizing Imāmī scholars as Mu'tazilite, because they agree with them over certain issues, e.g. the impossibility of seeing God and the human intellect's ability to discern what is inherently good or evil. But this is a mistake and error by whoever says so because the Mu'tazilites are closer to those who call themselves Ahl al-Sunnah than to the Shi'a, because they agree with [the Sunnis] on the matter of the caliphate and following the four imams in matters of religious practice (*furū' al-dīn*).

Abu Ya'lā Mīlād Ṭūsī is a corruption of the name; it should be Abu Ya'lā Sallār. It is also wrong to describe him as Ṭūsī; he was Sallār al-Daylamī.

Sayyid Murtaḍā had another student called Sharīf Abu Ya'lā Muhammad Ibn al-Hasan al-Ja'farī. Another of Murtaḍā's students was Shaykh Abu Ja'far Muhammad Ibn Hasan Ṭūsī. However, in spite of his scrutiny Ibn Ḥazm corrupted both the name and the "surname"!

As for Abu al-Qāsim Rāzī, it is likely it is another corruption, because we do not know any Companion of the Sayyid by this name.

We said in discussion eight that Shaykh Ṣadūq listed as one of the beliefs of the Imāmiyyah the belief that there has been no omission from or interpolation in the Qur'an. So it is clear that Ibn Ḥazm is a bare liar! Moreover, some of the Companions disagreed over some verses of the Qur'an within their lifetimes. For example, Ibn Mas'ūd recited

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى

For the enjoyment you have had from them (4:24) until an appointed time. Ṭabari relates it in his exegesis. Still to come, in the discussion on Ibn Ḥazm, is what one of the so-called Ahl al-Sunnah said about there being omission from the Qur'an. Muslims disagree over whether

بسم الله الرحمن الرحيم

"In the Name of God, the Most Merciful, the Most Compassionate" is a part of the chapters. Abu Ḥanīfah denies it, but Shāfi'ī and the pure Household confirm it. The scholars of the study of legal presumptions (*'ulamā' al-uṣūl*) say: "That which is related by isolated hadiths (*āḥād*) is not Qur'an." This is acknowledgement by them that there is disagreement!

However, all this is minority opinion (*shādhdh*) and is both preceded and succeeded by a consensus that there has been no omission or interpolation. Ayatollah Amīn 'Āmilī says in [*A'yān al-Shī'a*], pp. 141–46, that in *I'jāz al-Qur'an*, p. 185, Rāfi'ī says: "...but the Shi'a (Rāfiḍah)—may God humiliate them—claim that there has been substitution, alteration to, interpolation in, omission from, and word shift in the Qur'an. The nation also did the same to the Sunnah. These are all claims made by their Shaykh and scholar Hishām Ibn al-Ḥakam, for reasons there is no room to explain here. They then followed him out of ignorance and stupidity."

Our comment: his haste to vilify and curse is [because]

كل اناء بما فيه ينضح

"Every jar leaks whatever it contains." In ancient times the pagans used to curse the Great Lord, prophets, and messengers. Ibn Ḥazm's predecessors, the Umayyads, whom he mentions with great respect, used to curse the Shi'a and their Imam, Ali, the Master of the Faithful, who was [like] a brother or even a twin to God's Messenger. That never did them any harm. As for his words: "The Rāfiḍah believe that the Qur'an has been textually corrupted...", it is a lie that he has copied from Ibn Ḥazm, as referred to above in this discussion.
The greatest Shi'a scholars and hadith compilers explicitly contradict this. We referred above to all the Shi'a's consensus that there has been no interpolation in the Qur'an, and the consensus of researchers, whose word is given credence, that there has been no omission either. We also pointed out that the claim that there has been omission was made by deviant Sunnis and Shi'a, not just Shi'a, and it is both preceded and succeeded by the consensus of both Sunnis and Shi'a that there has been no omission. No attention should be paid to it. So where are we at fault and where can we be criticized, O fair-minded people?

We now wish to make a statement quoting some esteemed scholars who explicitly state as we have. Here the late Sayyid Muḥsin Amīn quotes what Ṣadūq says in *al-I'tiqādāt*, what Shaykh Ṭabrisī says in *Majma' al-Bayān*, what 'Alam al-Hudā Sayyid Murtaḍā says in *al-Masā'il al-Ṭarābilisiyyāt*, and what Shaykh Ṭūsī says at the beginning of *al-Tibyān*; he then says: "And Shaykh Ja'far Najafi, the jurisprudent of his time, says in *Kashf al-Ghiṭā'*: 'There is no doubt that the Qur'an is protected by the King, the Requiter, according to the explicit wording of the Qur'an and the consensus of scholars in every age. No attention should be paid to any minority opinion.

Shaykh Bahā'ī says: "The truth is that the Great Qur'an is protected from all that, both interpolation and deletion. As God says:

وإنالَه لَحافِظون

Surely We have sent down the Reminder, and indeed We will preserve it (15:9)." Sayyid Muḥsin Baghdadi says in *Sharḥ al-Wāfiyah*: "The consensus is that there has been no interpolation; and that which is known to all our co-religionists, to the point that it has been said to be the consensus, is that there has been no omission either." Shaykh Ali Ibn 'Abd al-'Ālī al-Karakī wrote a treatise refuting omission. The distinguished contemporary scholar, Shaykh Jawād Balāghī Najafi, the author of the book *al-Hudā ilā Dīn al-Muṣṭafā*, says at the beginning of his book *Ālā al-Raḥmān fi Tafsīr al-Qur'an*:

"According to the wisdom of the divine legislation, and constantly changing exigencies the Noble Qur'an was revealed gradually—serially. Whenever any of it was revealed, the Muslims' hearts would acclaim it and their chests would be eased. They hastened to memorize it with eagerness and attentiveness. They memorized it with their good memories, which Arabs were known for, and it became engraved in their hearts like engraving on a stone.

At that time, the motto of Islam and the sign of a good Muslim was to memorize the verses as soon as they were revealed, because in this way they would receive the manifest proofs, new exigencies, and morality on how to live in the best way, and by learning the Arab literature they increased their insight.

"""This practice continued throughout the Holy Prophet's lifetime and thousands of Muslims learned the whole of the Holy Qur'an by heart. Then when the Prophet passed away, they did not expect any more revelations, so the Muslims tried to collect all the verses together and compile them into a complete Codex. Therefore, they collected all the verses that were with those who had memorized them, and in this way the Holy Qur'an was compiled and has remained the same, unchanged way, eventually reaching us just as it was at the time of the Prophet. In summary, as God, Almighty, says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have sent down the Reminder, and indeed We will preserve it (15:9). And:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Indeed it is up to Us to put it together and to recite it (75:17).

"""So, if you hear any invalid narrations saying that some parts [of the Qur'an] have been lost, do not give any weight to them. Such narrations certainly have weak chains of narrators, and their content is against the common consensus of Muslims."""

Next the late Balāghī quotes some of those hadiths, and says in the footnotes that the Qur'an was compiled within the Prophet's lifetime by Mu'ādh Ibn Jabal, 'Ubādah Ibn Ṣāmit, Ubayy Ibn Ka'b, Abu Ayyūb Anṣārī, Abu Dardā', Zayd Ibn Thābit, Sa'd Ibn 'Ubayd, and Abu Zayd. Those who performed complete recitations of the Qur'an within the Prophet's lifetime included Othman, Ali Ibn Abi Ṭālib, and 'Abdullāh Ibn Mas'ūd; Zayd Ibn Thābit said: "We were in the presence of [or around] God's Messenger, compiling the Qur'an from pieces of cloth."

Now, can you understand the "value" of those lies they tell about the Shi'a and of those deviant, unreliable hadiths related by deviants from both sects?

[99] Shaykh Muhammad Riḍā Muẓaffar, *Aqā'id al-Imāmiyyah* (Najaf: Maktabat al-Amīn, 1388), pp. 59–60, catalogue no. 21:

عقيدتنا في القرآن الكريم

Our belief in the Qur'an.

[100] Shaykh Muhammad Jawād Mughniyah, in *Ma' al-Shī'a al-Imāmiyyah*, printed along with two other books in one volume titled *al-Shī'a fi al-Mīzān*, p. 299, quotes from Ustādh Muhammad Khālid, who says in *al-Dimūqrāṭiyyah*, p. 148: "The Shi'a do not acknowledge anything else but the Qur'an. In fact, one of their sects has a Qur'an different from ours. And they do not accept the Sunnah and hadiths of the Messenger, as narrated and transmitted by the Imams of Ahl al-Sunnah." The Shaykh responds by saying: "I do not know if any of the Shi'a know this sect that has a Qur'an different from ours; I do not know anything about it. I have not heard about it before and even if they do exist, I do not want to know them, because I believe, and so does every Shī'a with me, that anyone who does not believe in this Qur'an we have it is an unbeliever, and has nothing to do with Islam. He is neither a Sunni Muslim nor a Shi'a Muslim. Similarly I do not know any Shi'a who acknowledges the Qur'an but does not acknowledge the Sunnah and hadiths of the Messenger. The Shi'a believe that it is equally necessary to act upon and follow the Qur'an and the Sunnah, and that whoever denies the Messenger's tradition, denies the Qur'an, because as Almighty God says:

مَا آتاكم الرّسول فخذوه ومانهاكم عنه فانتهوا

"*Whatever the Messenger gives you, accept it, and whatever he forbids you, relinquish it* (51:7). All their books on jurisprudence, legal presumptions, hadiths, and narrators—numbering more than a hundred—explicitly state that there are four sources of law in the Islamic Shari'a: the Scripture, the tradition, consensus, and reason."

[101] The name of its author is Ḥājj Mirzā Husayn, and his father's name is Muhammad Taqī.

[102] It is because the book of *Faṣl al-Khiṭāb* is not considered a significant book by the Shi'a, whereas the hadiths on omission from and interpolation in the Qur'an are quoted in the Sunnis' authentic collections such as *Būkhārī*, *Muslim*, and *Musnad Aḥmad*.

[103] We find a similar discussion to Sayyid Muhammad Tījānī's—which says that both statements, that the Qur'an has been corrupted and statements that it has not been, are equally attributable to both Shi'a and Sunnis—by Shaykh Muhammad Jawād Mughniyyah in *al-Shī'a wa Tashayyu'*, pp. 59–61, which also says the Qur'an is uncorrupted, as per Shi'a and Sunni consensus. He says: "There is attributed to the Imāmiyyah a claim that the Prophet's daughter Fatimah had a Codex, which had additions to this Noble Qur'an."

Now before shedding light on the truth of this attribution we shall refer to all Muslims' belief in the uncorruptedness of the Mighty Book. All Muslims unanimously agree that there has been no interpolation in the Book, except for a small deviant group of Khārijites who deny that *Sūrat Yūsuf* is part of the Qur'an, because it is a love story, the like of which God's word is too sublime for. And it is attributed to some Mu'tazilites that they deny *Sūrat Abi Lahab* just because it curses and vilifies, which is incompatible with the language of wisdom and tolerance. We do not hesitate in branding as an unbeliever anyone who rejects even a single word of the Qur'an, because rejection of any of it means rejection of all of it. It is an attack on something that as a fundamental of the religion and as per the consensus of all Muslims is confirmed to have been transmitted from the Prophet.

As for omission , in the sense that the Qur'an does not contain all the verses revealed to Muhammad, a few Shi'a and Sunni individuals said so a long time ago. At the time researchers and Shaykhs from both sects criticized them, categorically stating that everything between the two boards is the exact same Qur'an as revealed without any interpolation or omission, as per verse 9 of *Sūrat Ḥijr*:

انا نحن نزلنا الذكر وانا له لحافظون

Surely We have sent down the Reminder, and indeed We will preserve it (15:9) and verse 42 from *Sūrat Fuṣṣilat*:

لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد

Falsehood cannot ever approach it from before it or from behind it—a revelation from One All-Wise, All-Praiseworthy (41:42).

Today this statement is a fundamental of the religion and is what all Muslims believe, because no Shi'a or Sunnis say that any of the Qur'an has been omitted. So stirring this matter up and addressing it in this day and age is futile, and is an attack on Islam and all Muslims.

Even if we can excuse mercenaries like Muḥibb al-Dīn Khaṭīb, Ḥafnāwī, Jabhān, and so on, we cannot excuse Shaykh Abu Zuhrah, because in our opinion he is better than this, more learned and better mannered than a thousand preachers (*khaṭībs*) like Muḥibb al-Dīn. That is why we are so astonished and wonder what His Eminence's intention was in stirring up this matter in *al-Imām al-Ṣādiq*, even though he knew full well that it was a thing of the past and that no Shi'a or Sunni believes it anymore!

What was the motive behind Shaykh Abu Zuhrah's vicious attack on Shaykh Kulaynī, the author of *al-Kāfi*,, more than a thousand years after his death? Does the Shaykh want to embroil us in pointless dispute, when we are seeking accord and reconciliation with him and others? No matter how hard I try to find a reason for this campaign, I can find no other reason than his environment and heritage! Is there any clearer proof for us than what he says on page 36? "We cannot accept Kulaynī's hadiths because it was he who claimed that Imam Ja'far Ṣādiq said that there is both omission from and interpolation in the Qur'an. Senior Twelver scholars like Murtaḍā, Ṭūsī, and others have discredited him, and they relate from Abu 'Abdullāh [Imam] Ṣādiq the opposite of what Kulaynī claims."

Shaykh Abu Zuhrah repeats this and similar words over and over again in the pages of his book, and portrays Kulaynī as if he was alone in saying this. This portrayal is more like misdirection, as is clear from the following: I do not know how the Shaykh can have been unaware of the similarity between what Kulaynī says in *al-Kāfi* and what both Bukhārī and Muslim say in their authentic collections! Bukhārī (n.p., n.p., 1377 AH) vol. 8, p. 209 says: "Omar sat on the pulpit, and when the muezzin fell silent, he praised God as He should be [praised], and then said: 'Now I am going to say something that it has been decreed I say, because I do not know, perhaps my death is imminent.

So whoever understands and memorizes should relate it wherever his mount takes him. Whoever fears he does not understand what I say, I do not allow anyone to attribute any lie to me. God sent Muhammad rightfully and revealed the Book to him. Part of what was revealed was *Āyat al-Rajm* (the verse on stoning). We read it, understood it, and memorized it. God's Messenger stoned and we stoned after he died. Now if too much time passes someone may say: "I swear by God that we do not find the verse on stoning in God's Book," and they will go astray failing to perform a duty revealed by God.

In God's Book any married (*idhā aḥṣan*) man or woman who commits adultery must be stoned, if witness evidence is given, pregnancy results, or there is a confession. Then we would recite among what we recited of God's Book:

أنْ لا ترغَبوا عن آبائكم فإنّه كفرٌ بكم أن ترغَبوا عن آبائكم

"...not to be averse to your parents because it is disbelief in you to be averse to your parents."'"

Bukhari, p. 86 chapter "Testimony in the presence of the judge when he sits in judgment" (*fī wilāyatihī al-qaḍā'*) relates from Omar Ibn al-Khaṭṭāb that he said: "If people would not say Omar has interpolated in God's Book I would write the verse on stoning in my own hand." This is what the second caliph said according to *Ṣaḥīḥ Bukhārī*. Muslim relates this hadith in his *Ṣaḥīḥ*, vol. 2, section 1, p. 107. He has mentioned only part of the aforementioned verse. Note that there is nothing in the Qur'an that gives the impression that stoning is mandatory or being averse to one's parents.

Suyūṭī says in *al-Itqān* (Cairo: al-Maṭba'at al-Musawiyyah, 1378 AH) vol. 1, p. 60: "The first man to compile the Qur'an was Abu Bakr. Zayd scribed it. People would come to Zayd Ibn Thābit, and he would only write verses testified to by two just witnesses. And the last verse of *Sūrat Barā'ah* was with no one else apart from Abu Khuzaymah Ibn Thābit, but Abu Bakr said: 'Write it down because God's Messenger made his testimony equivalent to two men's.' Therefore [Zayd] wrote [this verse]. Later on when Omar brought the verse on stoning he did write it down, because he was the only [witness]."

If Abu Zuhrah does not does not accept Kulaynī's hadiths because, as he has says, he narrated hadiths saying [the Qur'an is] textually corrupted, he should not accept any of Bukhārī's hadiths either, because of this hadith that explicitly says there was textual corruption as testified to by Omar Ibn Khaṭṭāb. What Bukhārī and Muslim say about this matter is in effect no different from what Kulaynī says. Now the question is, why does Shaykh Abu Zuhrah attack Kulaynī, but keep quiet about [Bukhārī and Muslim]? Now the answer is with you, the readers. In fact, Abu Zuhrah says in *al-Imam Zayd*, p. 245: "*Bukhārī* itself, which is the most authentic book of Sunnah in terms of chains of transmission, has been criticized for some hadiths. However, that was not enough to discredit Bukhārī or discredit the authentic collection that he relates or refrain from accepting it."

Bukhārī, in vol. 4, in the chapter on Iblis's side and his soldiers, narrates from 'Āyishe that she said: "The Prophet was bewitched such that he would imagine he had done something that he had not done." But Jaṣṣāṣ, a Ḥanafī imam, rejects this, and says: "They considered it to be possible that a magician could do something worse and more disastrous, i.e. they claimed that the Prophet was bewitched, and the magic had an effect on him, such that he would imagine I have said something that I did not, and I did something that I did not!" Jaṣṣāṣ continues: "Narrations like these are fabrications by the atheists!" (Jaṣṣāṣ, *Aḥkām al-Qur'an*, vol. 1, p. 55, (n.p., n.p., 1347 AH).

[104] Abu Ali al-Faḍl Ibn al-Hasan is correct.

[105] Statement by Ustādh Muhammad Madanī, head of the Shari'a College at al-Azhar University, *Risālat al-Islam* magazine, no. 4, year 11, pp. 283–84 (footnote).

[106] As we have already quoted this from Ṭabrisī, *Tafsīr Majma' al-Bayān*, pp. 123–25, we shall not repeat it, instead contenting ourselves with the Arabic text of the writer.

[107] *Musnad Imam Aḥmad Ibn Ḥanbal*, vol. 5, p. 132.

[108] This will be explained fully later on in this book *Knowing the Imams*.

[109] Shaykh Maḥmūd Abu Riyyah says in *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* (3rd ed.), p. 245, while setting out three objections: "Similar to what is related about Ibn Mas'ūd (omitting chapters 113–14 (*al-mu'awwidhatayn*) from his codex), is what is related about Ibn Ka'b writing two extra chapters—*al-Khal'* and *al-Hafd*—in his codex and reciting them in *qunūt*." (After citing these two chapter, Abu Rayyah says):

"Qāḍī addresses this in *al-Intiṣār*, and says: 'The account of the *qunūt* related that says that Ubayy Ibn Ka'b recorded it in his codex does not constitute proof that it was revealed Qur'an. Rather it is a kind of supplication. If it were Qur'an it would have been transmitted like the Qur'an and there would have been certainty about its authenticity. [The other claim] that it may have been revealed Qur'an but was subsequently abrogated with a license to recite it as a supplication and it became mixed with words that were never part of the Qur'an—this is not authentically related from him; all that is narrated from him is that he wrote in his codex, supplications and exegesis that were not Qur'an.'"

My comment: We said above something similar to what our Master the Allāmah says in his invaluable discussion, namely that the abrogation of the recitation of the Qur'an while leaving behind that which has been abrogated (*al-aṣl*) is inconceivable.

[110] *Ṣaḥīḥ Bukhārī*, vol. 2, p. 252.

[111] *Musnad al-Imam Aḥmad Ibn Ḥanbal* (Beirut: Dār al-Ṣādir al-Maktab al-Islami), vol. 5, p. 131. It should say al-Ḥanīfiyyah.

[112] The actual verse says:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ.

When those who disbelieved set in their hearts chauvinism, the chauvinism of ignorance, God sent His serenity down upon His Messenger and the believers (48:26).

[113] Ḥāfiẓ Ibn 'Asākir, *Tārīkh Dimashq* (Beirut: Dār al-Ta'āruf lil Maṭbū'āt, 1395 AH) vol. 2, p. 228.

[114] SR: handshakes to seal the deal.

[115] *Ṣaḥīḥ Bukhārī*, vol. 4, p. 215 (comment).

[116] *Ṣaḥīḥ Bukhārī*, vol. 4, p. 216,(comment).

[117] *Ṣaḥīḥ Bukhārī*, vol. 4, p. 218, chapter on 'Abdullāh Ibn Mas'ūd's merits (comment).

[118] *Ṣaḥīḥ Bukhārī*, vol. 8, p. 26, chapter on stoning a pregnant married woman who commits adultery (comment).

[119] *Ṣaḥīḥ Muslim*, vol. 3, p. 100.

[120] The *Musabbiḥāt* are the five chapters of the Qur'an that begin with words of praise: *al-Ḥadīd* ("Iron"), *al-Ḥashr* ("Banishment"), *Jumu'ah* ("Friday"), *al-Ṣaff* ("Ranks"), and *al-Taghābūn* ("Dispossession").

[121] Shaykh Maḥmūd Abu Rayyah says in *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* (3rd edition), pp. 256–57, in his discussion on falsely attributed hadiths: "Narrations did not stop there; rather they extended to what was worse than that. They even claim that there is omission and vernacular (*laḥn*) in the Qur'an, as books on the Sunnah say! If we wanted to cite them all here it would be a lengthy discussion. Rather we content ourselves with citing just two examples of what they say about omission from the Qur'an. We do not cite them from any ordinary books of Sunnah, but rather from what the two authentic collections contain, as related by the two Shaykhs Bukhārī and Muslim. Bukhārī as well as some others quote Omar Ibn al-Khaṭṭāb as saying from atop the pulpit: 'Indeed God sent Muhammad…'" (Here, Abu Rayyah quotes the entire hadith, and then says):

"Muslim narrates from Abu al-Aswad, from his father, [who] said: 'Abu Mūsā Ash'arī sent [his envoys] to the Basran reciters...'";Abu Rayyah cites the entire hadith and then says: "Here, we content ourselves with what we have cited, and it is enough to prove what oral tradition does even to the first Book of the Muslims, the Noble Qur'an! We wonder how these hadiths, which explicitly state that there is omission [from the Qur'an] and make such criticisms, can proceed, when God says:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُونَ

"'*Surely We have sent down the Reminder, and indeed We will preserve it* (15:9). Which of them should we believe?

اللهمَّ إنَّ هذا أمرٌ عجيب يجب أن يتدبّره أولوا الالباب

"'O God! This is a strange affair and it is necessary for those with any sense to ponder about it!'"

[122] *Risālat al-Islām*, no. 4, year 11, pp. 382–83.

[123] SR: "would say" because the author is paraphrasing the famous saying.

[124] Dr. Sayyid Muhammad Tījāni Samāwī, *Li Akūna ma' al-Sādiqīn*, pp. 168–76; and this is the last sentence he says about

واعتصموا بحبل الله جميعا ولا تفرقوا

and cling altogether to God's rope and be not separated...up to the end of Sūrah 3: "The Family of *'Imrān*" (*Āl 'Imrān*).

[125] The preposition

بِ

in

بِمَا اسْتُخْلِفَ

exists in composition and is present in mutual conversation (as in verse 33 of Sūrah 9: "Repentance" (*al-Tawbah*))

أَرْسَلَ رَسُولَهُ بِالْهُدَى...

He sent His Messenger with guidance..., and verse 38 of Sūrah 51: "The Scatterers" (*al-Dhāriyāt*):

أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ

We sent him to Pharaoh with a manifest authority (51:38). So it is the omission of the pronoun in this sentence that has left the meaning incomplete. If it were:

لِمَا اسْتُخْلِفَ لَه

or

فيه

it would mean "for that for which he had been made a caliph."
[126] If the word

بَغَى

transitively and with an object means "demanded," as in verse 164 of *Sūrat al-An'ām* ("Cattle"):

قُلْ أَغَيْرَ اللهِ أَبْغِي رَبًّا ...

Say: "Shall I seek a Lord other than God..."), it is not appropriate here. However, when used in the sense of

ظَلَمَ

("He oppressed"), which is probably what the forger had in mind, it is a phrasal verb that needs a preposition, which renders what follows genitive (*jārr*) (like verse 76 of Sūrah 28, "The Narratives" (*al-Qaṣaṣ*):

إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِم

Hence the forger probably meant to say here:

فَبَغَوْا عَلَى هَرُون

"So they oppressed Aaron."
[127] The verb

آتَى

is transitive and can take both direct and indirect objects, e.g. verse 87 of Sūrah 15: *Ḥijr*:

آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي ...

We have given you the seven oft-repeated verses .... (15:87), and verse 12 of Sūrah 19, Maryam:

آتَيْنَاهُ الْحُكْمَ صَبِيًّا ...

And We gave him judgement while still a child... (19:12). So the preposition

ب

is redundant. It is not correct with an object!
[128] The author's orthographical error in saying the eleventh and twelfth verses has been corrected.

[129] Maydānī says in *Majma' al-Amthāl* (Maktabat al-Muhammadiyya, 1376 AH), vol. 1, p. 361, no. 1933: "Ibn Kalbī says: 'This poem is by Abu Akhzam Ṭā'ī, Abu Ḥātim's great grandfather or great-great-grandfather. He had a son called Akhzam who was incalcitrant. He died leaving sons. Thereafter, [Akhzam's] sons attacked and injured [their grandfather]. He then said:

إنّ بَنيَّ ضَرَّجوني بِالدَّمِ شِنشِنةٌ أعرِفُها مِن أخزَم

"'"My [grand]sons have smeared me with blood, a disposition I know from Akhzam.'

"'He relates

رَمَّلُوني

which means the same as

ضرّجوني

i.e. they smeared me [with blood]. In other words, these young people are recalcitrant like their father. *Shinshinah* means disposition. Shimr says: "It is like the idiom: 'The stick comes from the little stick.'"'"

[130] This sentence does not appear in *Nahj al-Balāghah*; it does appear in Ṭabarsī, *al-Iḥtijāj* (Beirut), vol. 1, p. 257; *Biḥār al-Anvār*, vol. 19, part one p. 126 (Kompānī), and vol. 93, pp. 25–26, in the Islāmiyyah edition; it is narrated in *al-Iḥtijāj* as:

وَلَقد احضِروا الكتابَ كَمَلاً مُشتَمِلاً عَلَى التَّأويلِ وَالتَّنزيل.

"...and indeed they were presented the complete Book containing its interpretation and revealed [word]."

[131] M. Yaqūb Kulaynī, *Uṣūl al-Kāfī* (Tehran: Maktabat al-Ṣadūq, 1381 AH), Kitāb al-Ḥujjah, part 40

بابٌ فيه ذِكرُ الصَّحيفةِ والجفرِ والجامعةِ ومُصحفِ فاطمةَ عليها السّلام

(Chapter on *al-Ṣaḥīfah*, *al-Jafr*, *al-Jāmi'ah* and Fatimah's *Muṣḥaf*, hadiths 1–2.)

[132] *Uṣūl al-Kāfī*, *Kitāb al-Ḥujjah*, section 9

أنّ الائمّةَ شُهداءُ اللهِ عَزّوَجَلَّ عَلى خَلقِه.

"Indeed the Imams are God's witnesses to His creatures."

[133] M. Bāqir Majlisī, *Mir'āt al-'Uqūl* (lithograph), vol 2, p. 339.

[134] *al-Kāfī*, *Kitāb al-Ḥujjah*, part 10, chapter titled

أنّ الائمّةَ: هُمُ الهُداة

"Indeed the Imams are the guides."
[135] Ibid.
[136] Ibid.
[137] SR: A technical term used in the study of legal presumptions and lexical studies in exegesis; it refers to when a contextual clue (*qarīnah*) diverts (*ṣārifah*) the literal or apparent meaning to another meaning. The clue in the non-immediate context here is the other narration that shows that the added words are commentary by the Imam. A related concept is when there is diversion (*inṣirāf*) from the literal or apparent meaning. Purely by way of example, we could say that because in the narrations as a whole, *taḥrīf* is used so frequently in the sense of perversion of meaning it is diverted from the apparent meaning of textual corruption.
[138] *al-Kāfi*, *Kitāb al-Ḥujjah*, part 64, chapter titled

بابُ مانصَّ اللهُ عزّوجلّ ورسولُه علَى الائمّة عليهم السّلام واحداً فواحدا

"God, Mighty and Sublime is He, and His Messenger designated the Imams one after another," hadith 1.
[139] SR: i.e. Zurārah, Fuḍayl Ibn Yasar, and Muhammad Ibn Muslim.
[140] SR:

هذاالذي

could mean either "this is what" or "this is who."
[141] *al-Kāfi*, *Kitāb al-Ḥujjah*, part 108:

بابٌ فيه نُكَتٌ ونُتَفٌ مِنَ التَّنزيلِ فِي الولاية

"Chapter containing points and minutiae of revelation concerning the guardianship," hadith 91. The hadith is very long, so we just quote the last part of the hadith.
[142] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 20, pp. 25–35, the exegesis of *Sūrah Nūn wa al-Qalam* ("By the Pen").
[143] Chapter 95 of the glorious Qur'an:

بسم الله الرحمن الرحيم. والتّينِ والزّيتُونِ. وَطُورِ سِينِينَ. وَهَذَا الْبَلَدِ الامينِ. لَقَد خَلقنا الإنْسَانَ فِي أحْسَنِ تقويمٍ. ثُمَّ رَدَدْناهُ أسْفَلَ سَافِلِينَ. إلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أجْرٌ غَيْرُ مَمْنُونٍ. فمايُكَذِّبُكَ بَعدُ بِالدِّينِ. أليسَ اللهُ بأحْكَمِ الحاكِمين.

By the fig and the olive, and Mount Sinai and by this secure Town, [that] *certainly We created man in the fairest image then We reduced him to the lowest of the low except those who believe, and do good deeds—for them is a boundless reward.*

So what makes you deny the Day of Judgement? Is God not the finest of judges?

[144] *Jām' Aḥādīth al-Shi'a* (lithograph), vol. 1, p. 47, the last two lines.

[145] The distance between the elbow and the tip of the middle finger.

[146] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 279; new edition (al-Maṭba'at al-Ḥaydariyyah), vol. 26, p. 18, the Book on Imamate, chapter entitled

جهات علومهم وما عندهم من الكتب، وأنه ينقر في آذانهم وينكت في قلوبهم

("Aspects of their knowledge, the books in their possession, and there is pecking in their ears and scratching in their hearts"); Muhammad Ibn Nu'mān Baghdadi (Shaykh Mufid), *al-Irshād* (lithograph, 1285 AH), p. 257; Aḥmad Ibn Ali Ṭabarsī, *al-Iḥtijāj* (Beirut), p. 203.

[147] *Biḥār al-Anwār* (Kompānī), vol 7, p. 279; (Ḥaydariyyah), vol. 26, p. 20; Muhammad Ibn Hasan Ṣaffār, *Baṣā'ir al-Darajāt*, p. 38.

[148] *Biḥār al-Anwār* (Kompānī), vol 7, p. 279; (Ḥaydariyyah), vol. 26, p. 20; *Baṣā'ir al-Darajāt*, p. 38.

[149] Ibid. (Kompānī), pp. 279–80; (Ḥaydariyyah), pp. 19–22; *Baṣā'ir al-Darajāt*, pp. 38–39.

[150] Ibid.

[151] Ibid. (Kompānī), p. 280; (Ḥaydariyyah), p 22; *Baṣā'ir al-Darajāt*, p. 39; in *A'yān al-Shi'a*, 2nd edition, part one, vol. 1, p. 322, Sayyid Muḥsin Amīn 'Āmilī says:

عن أبي عبد الله انه سُئل عن الجامعة فقال: تلك صحيفةٌ سبعون ذراعاً في عرض الاديم مثل فَخِذِ الفالج، فيها كلّ ما يحتاج الناس اليه وليس من قضيّة الّا وهي فيها حتّى أرش الخدش.

"Abu 'Abdullāh [Imam Ṣādiq] was asked about *al-Jāmi'ah*, and he said: 'It is seventy arms-lengths on a hide rolled as thick as a stud camel's (*fālij*'s) thigh. On it is everything people will ever need. There is not a single matter that is not on it, even [the damages payable] for a scratch.'" Then the author says:

أديم

"means hide and a

فَالِج

"is huge two-humped camel brought from Sindh to stud.

في عرض الاديم

"means hides tanned left wide and joined together such that when rolled up it becomes like a stud camel's thigh. It is written on..."

He continues up to p. 338 and then says: "By considering all these narrations and putting them all together, al-*Jāmi'ah* and Ali's Book (*Kitāb Ali*) and that which is seventy arms-lengths long, and is like a man's thigh, like a two-humped stud camel's thigh, the book dictated by God's Messenger and handwritten by Ali, the scroll seventy arms-lengths long, the hide that is seventy arms lengths long and the old scroll, all mean the same book."

[152] Ibid. (Kompānī), p. 280; (Ḥaydariyyah), p. 23; *Baṣā'ir al-Darajāt*, p. 39.

[153] Ibid.

[154] Ibid.

[155] This uncertainty is the narrator's.

[156] Ibid. (Kompānī), p. 280; (Ḥaydariyyah), p. 23; *Baṣā'ir al-Darajāt*, p. 39.

[157] Ibid. (Kompānī), pp. 280–82; (Ḥaydariyyah), pp. 24, 25, 33; *Baṣā'ir al-Darajāt*, p. 40.

[158] Ibid.

[159] Ibid. (Kompānī), p. 283; (Ḥaydariyyah), p. 34; *Baṣā'ir al-Darajāt*, p. 40.

[160] Sayyid Muḥsin Amīn 'Āmilī says in *A'yān al-Shi'a* (2nd edition), part 1, vol. 1, pp. 330–31: "Ali's writings include the *Jāmi'ah*, a book that is seventy arms lengths long, dictated by God's Messenger and handwritten by Ali, written on *riqq* (i.e. fine skin that is written on [=parchment]). Most writing was done on it at that time because of the scarcity of paper as thick as skin. [In the case of the *Jāmi'ah*], the pieces of skin were patched together until it was seventy *dhirā'* long—one *dhirā'* being the distance from the elbow to the fingertips. And it is narrated in some hadiths that it is as big as a camel's thigh, and in some that it is like a man's thigh. It is considered to be one of Ali's writings, because he had written it and arranged it from what God's Messenger had said and dictated. It was the first book on knowledge put together in God's Messenger's lifetime. It is referred to repeatedly in the Imams' hadiths generally and specifically, in narrations about the heirlooms. It was in Imam Abu Ja'far Mohammad al-Bāqir's, and his son Imam Abu 'Abdullāh Ja'far al-Ṣādiq's possession. Their trusted companions saw it in their possession and the Imams after them inherited it from each other.

[Imam] Riḍā wrote *inter alia* on the back of the covenant Ma'mūn had made with him appointing him heir apparent over the Muslims: 'The *Jāmi'ah* and *Jafr* indicate to the contrary of that.' This will be referred to in the discussion on the *Jafr*; it is likely that it is the same book referred to in a number of narrations (*infra*) as Ali 's book, the book dictated by the Prophet and handwritten by Ali, Ali's book that was seventy arms-lengths long, the skin that was seventy arms-lengths long, the scroll that was seventy arms-lengths long, the scroll on which was written everything that would be needed, even [the damages payable] for a scratch, the ancient scroll, one of Ali's scrolls, and so on. Among those who saw the *Jāmi'ah* in Imam Bāqir's possession were Suwayd Ibn Ayyūb and Abu Baṣīr, and Abu Baṣīr was also one of those who saw it in Imam Ṣādiq's possession."

[161] Justice 'Abd al-Ḥalīm Jundī cites this hadith in the book *al-Imam Ja'far al-Ṣādiq* (Cairo: al-Majlis al-A'lā li al-Shu'ūn al-Islamiyyah, 1397 AH), p. 201.

[162] Sayyid Hasan Ṣadr, *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, p. 279, section 8, *'Ilm al-Ḥadīth, Taqaddum al-Shi'a fi Ta'sīs 'Ulūm al-ḥadīth* ("The precedence of the Shi'a in founding the sciences of hadith").

[163] Ibid. p. 284.

[164] *al-Ṭabaqāt al-Kubrā*, vol. 2, p. 15.

[165] Maḥmūd Dariyyah, *Shaykh al-Maḍīrah Abu Hurayrah Dusī* (2nd edition), p. 113; he says in the footnote: "This is what Muslim and Bukhārī say; however, we do not know how many hadiths the Shi'a have narrated,

ولكل قمو سنة وامامهما

"and every nation has its own tradition and Imam."

[166] Shaykh Abbas Qumi, *Safinat al-Biḥār* (Najaf: al-Maṭba'ata al-'Ilmiyya, 1355 AH), vol. 2, p. 15, art. *ṣ-ḥ-f*.

[167] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 283; (Ḥaydariyyah), vol. 26, p. 37, h. 68, chapter on aspects of their knowledge, the books in their possession, and there is pecking in their ears and scratching in their hearts; *Baṣā'ir al-Darajāt*, p. 41.

[168] SR: The direction faced during prayer, i.e. towards the Ka'bah.

[169] Muhammad Ibn 'Abdullāh Ibn Ali Ibn 'Abdullāh Ibn 'Abbās, the Abbasid, is the progenitor of the Abbasid dynasty; he said this before Abu Muslim Khorāsānī had pledged allegiance to him as "caliph."

[170] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 285; (Ḥaydariyyah), p. 42, hadith 74; *Baṣā'ir al-Darajāt* pp. 42–43.

[171] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarīyyah), p. 43; *Baṣā'ir al-Darajāt*, p. 43; the verse is Qur'ān, 46:4

[172] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarīyyah), pp. 45–46; *Baṣā'ir al-Darajāt*, p. 42.

[173] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarīyyah), p. 46, hadith 83; *Baṣā'ir al-Darajāt* p. 42.

[174] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 49, hadith 90; *Baṣā'ir al-Darajāt*, p. 44.

[175] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 284; (Ḥaydarīyyah), pp. 38–39, hadith 70; *Baṣā'ir al-Darajāt*, pp. 41–42. Sayyid Ali Khān Madanī Shirazi in *Riyāḍ al-Sālikīn* (50x30cm cut *(raḥlī)*, 1334 AH, [actually written in 1317 AH], p. 14; *Riyāḍ al-Sālikīn* (Qum: Jāmi'at al-Mudarresīn), vol. 1, pp. 110–11, relates the same Abu Baṣīr hadith as we quoted in full from *Biḥār al-Anwār* and *Baṣā'ir al-Darajāt*.

He quotes it from Thiqat al-Islam Kulaynī, *al-Kāfī*, vol. 1, p. 237) after an excellent critical study of how the Imams learned their knowledge, i.e. following the greatest Messenger's teachings on spiritual *jihād (mujāhadāt)* and [spiritual] exercises *(riyāḍāt)*, along with the pure insides and pure instinct they had, there is direct effusion into them from God without God's Messenger as intermediary. He says in the footnote under the heading. "Note: This analysis does not contradict what is narrated from them saying that they have the *Jafr*, *Jāmi'ah* and Fatimah's *Muṣḥaf*, because they all contain knowledge that no one else but them knows. They contain knowledge of everything that will be needed and knowledge of what was and what will be. because their knowledge is not restricted or limited to that. On the contrary, their God-given (*ladunnī*) unveiling (*kashfī*) knowledge was different from what was in these books."

[176] Indubitably it was to show Abu Baṣīr that there was no one else in that room to overhear him. He then told him: "Ask whatever you want to."

[177] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarī), p. 45, hadith 81; *Baṣā'ir al-Darajāt*, p. 42.

[178] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarī), pp. 46–47, hadith 84; *Baṣā'ir al-Darajāt*, p. 43.

[179] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarī), pp. 46–47, hadith 88; *Baṣā'ir al-Darajāt* p. 43.

[180] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarī), p. 48, hadith 90; *Baṣā'ir al-Darajāt* p. 44.

[181] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; (Ḥaydarī), pp. 48–49, hadith 92; *Baṣā'ir al-Darajāt*, p. 44.

[182] With the late Āqā Mīrzā Abu Turāb 'Irfān, may God have mercy on him.

[183] *Ḥidthān al-Duwal* refers to the rise of empires, and their struggles, such as battles, how long they stayed in power, and the number of cities or countries under their control (*Tarikh Ibn Khaldūn, al-Muqaddimah, al-* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1413 AH), vol. 1, p. 351 part 3, section 53, "Pertaining to the rise of States and Nations (m)."

[184] Ibn Khaldūn says in *al-Muqaddimah* (Prolegomena) (Beirut: Dār al-Kutub al-'Ilmiyya, 1413 AH), p. 201: "Then the Imamate passed from Ismā'īl to his son Muhammad Maktūm, and after him to his son Ja'far al-Ṣādiq, and then after him to his son Muhammad Ḥabīb, next to his son 'Abdullāh Mahdī." He says in his *Tārīkh* (Bulāq), vol. 4, p. 34: "As Muhammad Ḥabīb Ibn Ja'far Ibn Muhammad Ibn Ismā'īl passed away, he covenanted to his son 'Ubaydullāh, telling him: 'You are the Mahdī!'"

[185] *Fawāṭim* means the three Fatimahs whom Imam Ali took with him from Mecca to Medina after the noblest Messenger's migration. [The Imam] had stayed a few days in Mecca, by the Prophet's command, keeping [the Prophet's] promises. The Imam was able to deliver them to Medina after the Quraysh had blocked their way on the road because they did not allow them to leave Mecca. The Imam stood up to this group of armed men. He hobbled his camel to the ground and prepared to attack them, and they fled. He was eventually able to deliver them to Medina in spite of the fear that overwhelmed [the women], because they were not safe from the pagans' pursuit of them till Medina. This select group occupied itself by remembering and praising God all the way, which was about ninety *farsakhs*, especially during the dark nights during which the sky was full of stars and planets, in those areas that are known for their excellent, clear environment. This elite's worship, establishment of the night prayer, standing, prostration, remembrance, recitation of the Qur'an, dependence on God, and passionate love for the pre-eternal divine beauty were such that God Almighty told His noble Prophet about them, via Gabriel, before they reached Medina. Their exceptional reward can be measured by the end of *Sūrah Āl 'Imrān*. God Almighty says:

إنّ فی خلق السّموات والارض واختلاف اللّیل والنّهار لآیاتٍ لاولی الالباب. الّذین یذکرون الله قیاماً وقعوداً وعلی جُنوبهم ویتفکّرون فی خلق السّموات والارض ربّنا ما خلقتَ هذا باطلاً سُبحانکَ فقنا عذابَ النّار. ربّنا إنّکَ مَن تُدخِلِ النّارَ فقد أخزَیتَهُ وما لِلظّالمینَ من أنصارٍ. ربّنا إنّنا سَمعنا منادیاً ینادی للإیمان أنْ آمِنوا بربّکُم فآمَنّا ربّنا فاغفِر لنا ذنوبَنا وکَفّر عنّا سیّئاتِنا وتوفّنا مع الأبرار. ربّنا وآتنا ما وَعَدتنا علی رُسُلِکَ ولا تُخزنا یومَ القِیمَةِ انّکَ لا تُخلف المیعاد. فاستَجابَ لهم ربُّهم أنّی لا اضیع عمل عَاملٍ منکم من ذکرٍ أو انثی بعضُکم من بعضٍ فالّذین هاجَرُوا واخرِجُوا من دِیارِهم واوذوا فی سبیلی وقاتَلوا وقُتِلوا لأُکَفِّرنَّ عنهم سَیّئاتِهم ولأُدخِلنَّهم جَنّاتٍ تَجری من تحتها الانهار ثَواباً من عند الله والله عنده حسن الثّواب.

In fact, in the creation of the heavens and the earth, and the difference between night and day are signs for the men of reason. Those who remember God: while standing, sitting and lying on their sides, and meditating on the creation of the heavens and the earth, saying:

"Our Lord! You have not created this [world] *in vain. Glory be to You, save us from the chastisement of the Fire! Our Lord, whomsoever You admit into the Fire, You put him in an endless shame, and the wrongdoers will have no supporters." "Our Lord, we have indeed heard a caller calling for faith by saying: 'believe in your Lord'; and so have we believed. Our Lord, forgive us our sins, remove our evil deeds from us, and make us die with the pious. Our Lord, give us what You have promised us through Your messengers, and do not humiliate us on the Day of Resurrection, for indeed You break not* [Your] *promise!" Thus, their Lord answered them: "I shall never waste the labour of any of you, man or a woman, offspring of one another. Those who have migrated and were driven out of their homes and were mistreated on My path, and have fought, and were killed, I shall forgive their sins and admit them into gardens under which rivers flow, a reward from God—and God has good reward."*

Our Master, the great Ayatollah 'Allāmah Ṭabāṭabā'ī, may God bless him, says in his hadith-based discussion on these verses in *Tafsīr al-Mīzān*, vol. 4, pp. 95–96: "It is narrated by the *Shi'a* that the verse:

فالّذین هاجَرُوا واخرِجوا...

"up to the end of the verse: *Those who have migrated and were driven out of their homes*...was revealed about Ali, when he migrated to Medina along with the Fatimahs (Fawāṭim): Fatimah Bint Asad, Fatimah Bint Muhammad, and Fatimah Bint Zubayr.

He then reunited them with some of the believers' dependants (*ḍi'āf al-mu'minīn*) at Zajnān Umm Ayman. So they traveled, remembering God in every one of their positions, until they rejoined the Prophet, these verses having already been revealed.

"Note that when 'Ubaydullāh built Mahdiyyah he said: 'I built it for the Fawāṭim to take shelter in it an hour of a day, to be a shelter and refuge for them during the nights of migration, fear, and dread that they passed in worship.' We note many innovative points in his words. *Fawāṭim* is a plural. The singular is Fatimah, like *ṭawāleb* and *ṭālibah* (female students and female student). *Fawāṭim* was used in chronicles and biographies to refer to those three women who migrated from Mecca to Medina, so we can say that it has become a proper noun referring to them through prevalent usage. Thus, 'Ubaydullāh, who laid the foundation for and built Mahdiyyah, wanted to show his enemies that his revolt was the result of God's Messenger's and the Fatimahs' migration.

Now it was being practically realized when God's Messenger's progeny were being housed in this new city, the tormented Fawāṭim who migrated to blessed Medina, [and] whose feet had become swollen, could now truly live there; their souls could be gladdened and they could live."

The expression is somewhat metaphorical. Otherwise, he would have said Fāṭimiyyūn, the plural of Fāṭimī.

[186] Ibn Khaldūn, *al-Muqaddimah*, vol. 1, p. 355.

[187] *I'jāz al-Qur'an; al-Balāghat al-Nabawiyyah*.

[188] A similar hadith, related by the Sunnis, appears in *Riyāḍ al-Sālikīn*, (1317 AH), pp. 24–25; Fakhr Rāzī says in *al-Tafsīr al-Kabīr* (Egypt: Dār al-Ṭibā'at al-'Āmirah): "Qāsim Ibn Faḍl has narrated from 'Īsā Ibn Mādhirah saying: 'I said to Hasan:

يامُسَوِّدَ وُجوه المؤمنين عَمَدتَ الى هذا الرجل فبايعته

"'"O you who blackens the faces of the believers, you turned to this man [Mu'āwiyah] and pledged allegiance to him!" Hasan said: "God's Messenger was show in a dream the Umayyads stepping onto his pulpit one after another." Another hadith says: "...jumping on his pulpit like monkeys." 'So it troubled him, but God Almighty revealed

إنّا أنزلناه في ليلة القدر

"'up to

خيرٌ من ألفِ شهر

"'*Verily we revealed it on the Night of Decree...better than a thousand months.* It means the Umayyads' rule.'

"Qāsim, [the narrator], says: 'When we calculated the duration of the Umayyads' it was a thousand months, no more and no less.'"

Fakhr Rāzī says: "Qāḍī criticizes this explanation and says: 'What He says about a thousand months about the Umayyads' days, because the Almighty would not state the virtue of the Night of Decree by referring to a thousand reprehensible months, and the Umayyads' days were reprehensible.'" [Fakhr] adds: "This criticism is invalid, because in terms of worldly prosperity the Umayyads' days were great. So it is not inconceivable that the Almighty would say: 'I have bestowed upon you a night that in terms of religious prosperity is superior than those days of worldly prosperity.'" (Fakhr Rāzī, *al-Tafsīr al-Kabīr*, vol. 32, p. 31, somewhat paraphrased).

[189] Sayyid Ali Khān Kabīr narrates in *Riyāḍ al-Sālikīn fi Sharḥ Ṣaḥīfah Sayyid al-Sājidīn* (lithograph), p. 25, from Ibn Athīr, *Jāmi' al-Uṣūl*, that the Umayyads lasted a thousand months. It alone is what God Almighty meant by saying: *The Night of Decree is better than a thousand months.* A thousand months is eighty-three years and four months. The Umayyads first took exclusive and independent charge when Imam Hasan Ibn Ali pledged allegiance to Mu'āwiyah Ibn Abi Sufyān, at the beginning of year 40 Anno Hegirae. Their rule ended at the hands of Abu Muslim Khorāsānī in 132. That makes ninety-two years. Deducted from that is 'Abdullāh Zubayr's "caliphate" of eight years and eight months, leaving eighty-three years and four months, i.e. a thousand months.

[190] Muhammad Ibn Ya'qūb Kulaynī narrates in *Rawḍat al-Kāfi*, p. 345, via his chain from Jamīl Ibn Darrāj, from Zurārah, from one of the two Ṣādiqs [SR: either Imam Bāqir or Imam Ṣādiq], who said:

أصْبَحَ رسولُ الله صلى الله عليه و آله وسلم يوماً كئيباً حزيناً فقال له علىّ عليه السّلام: مالى أراك يا رسول الله كئيباً حزيناً؟! فقال: وكيف لا أكون كذلك وقد رأيتُ فى ليلتى هذه أنّ بنى تيم وبنى عدىّ وبنى اميّة يصعدون منبرى هذا، يردّون النّاس عن الإسلام القهقرى؟! فقلت: يا ربّ فى حياتى أو بعد موتى؟! فقال: بعد موتك!

"One day, God's Messenger awoke sad and grieved, so Ali asked him: 'Why do I see you sad and grieved, God's Messenger?' He replied: 'How can I not be that way, when I dreamed last night that the sons of Taym, 'Adī and Umayyah, were climbing on this pulpit of mine one after another, driving people back away from Islam! Thereafter, I asked: "O Lord, within my lifetime or after my death?" So God replied: "After your death!"'"

The meticulous philosopher Sayyid Muhammad Bāqir, known as Mīr-Dāmād, says in *Sharḥ-i Ṣaḥīfa-yi Kāmilah* (Isfahan: Mahdiyyah Mir-Dāmād), p. 66, after narrating this hadith: "The narrations are concatenated, reaching the level of indubitability via the Sunnis and Shi'a saying that [the Prophet] after having this dream he told Abu Bakr and Omar about the Umayyads in confidence, and swore them to secrecy! However, Omar breached confidentiality and told Ḥakam Ibn Abi al-'Āṣ. And [the Messenger] told Ḥafaṣah in confidence about Abu Bakr and Omar, saying to her: 'Your father and Abu Bakr will rule my nation, but keep this a secret for me!' However [Ḥafaṣah] breached his confidence, and told 'Āyishe. Thereafter revelation came and *Sūrat al-Taḥrīm* was revealed. However, that is a long story that cannot be fitted in here! Whoever wishes can refer to where we have cited it."

Riyāḍ al-Sālikīn (Jāmi'at al-Mudarrisīn, 1334), vol. 1, pp. 163–66, says: "What he says (i.e. the Umayyads) explains the cursed tree. Hence the subtlety in God's words is obvious:

فما يزيدهم إلا طغيانا كبيرا

"*but it only increases them in great insolence* (17:60). Note that this hadith is confirmedly authentic, and it is indubitably narrated among both sects."

As for via the Household, the Shi'a are satisfied that it is narrated via several routes: (*al-Kāfī*, vol. 4, p. 159, hadith 10). As for by the Sunnis (*al-jumhūr*), Fakhr Rāzī says in *al-Tafsīr al-Kabīr*: "Sa'īd Ibn Musayyib says: 'God's Messenger of Allah dreamed that the Umayyads were jumping on his pulpit like monkeys, and that troubled him'" (Fakhr Rāzī, *al-Tafsīr al-Kabīr*, vol. 20, p. 236).

Qāḍī Nāṣir al-Dīn Bayḍāwī, *Anwār al-Tanzīl* (Egypt: Maktabat al-Jumhūriyyat al-Miṣiyyah), vol. 1, p. 590, says by way of interpretation of the dream: "It is said that he saw some of the Umayyads ascending his pulpit, and jumping on it like monkeys! He says: 'This is their share of worldly gain given to them in lieu of their Islam!' Thus [God] means by saying

"'*except as a test for the people* (17:60), what happened during their term...'"

Ḥakīm Nishaburi narrates with slightly different wording in *al-Mustadrak 'alā al-Ṣaḥīḥayn* from Muslim Rib'ī, from 'Alā, from his father, from Abu Hurayrah, who said: "The Prophet said:

اريت فی منامی کأنّ بنی الحکم ابن ابی العاص ینزون علی منبری کما تنزو القردة فمارُوی النّبی مستجمعاً ضاحکاً حتّی مات

"'In my dream, I was shown as if the sons of Ḥakam Ibn Abi al-'Āṣ, were jumping on my pulpit like monkeys.' Thereafter, the Prophet was not seen to be pleased [or] laughing until he died."

He then says: "An authentic chain of transmission according to Muslim's criterion. Damīrī cites it in *Ḥayāt al-Ḥaywān* (lithograph), vol. 2, p. 245)."

Rāzī says by way of explanation of the cursed tree: "Ibn 'Abbās said: 'The cursed tree in the Qur'an means the Umayyads: Ḥakam Ibn Abi al-'Āṣ and his offspring.' He said: 'The Messenger of God saw in a dream that the Marwanids were taking turns on his pulpit.

"'Thereafter, he informed Abu Bakr and Omar of his dream while he was sitting privately with them in his room. Then, when they had dispersed, God's Messenger heard Ḥakam talk about God's Messenger's dream and it troubled him, so he accused Omar of divulging his secret. Later it became apparent that Ḥakam had been eavesdropping on them, so God's Messenger banished him.'"

[Rāzī] says: "Some corroboration of this interpretation is 'Āyishe's words to Marwān:

لَعَن الله أباك وأنت فی صلبه؛ فأنت بعض من لعن الله

"'God cursed your father when you were still in his loins; so you are one of those whom God has cursed!'" (Fakhr Rāzī, *al-Tafsīr al-Kabīr*, vol. 20, p. 237)

Nishaburi says, quoting Ibn 'Abbās: "The cursed tree [means] the Umayyads; see Hasan Ibn Qumi Nishaburi, *Gharā'ib al-Qur'an* (Egypt: Ḥalabi, 1381 AH), vol. 2, p. 459. A letter that Mu'taḍid Billāh 'Abbāsī wrote when he resolved to curse Mu'āwiyah Ibn Abi Sufyān on the pulpits in 284 AH, and which refers to the Umayyads, says: 'Then God revealed *inter alia* Scripture to God's Messenger concerning them, namely the Almighty's words:

والشجرة الملعونة في القرآن

"'*and the cursed tree in the Qur'an*. No one disagrees that Blessed and Transcendent [God] means by that the Umayyads'" (*Tārikh Ṭabarī*, vol. 8, p. 185).

[191] This volume was also printed in Beirut in 1393 AH, but none of the volumes carries the name of the printing house.

[192] He says in the footnote: "Lexically *Jafr* means a lamb that has grown large and developed a pot-belly after starting to graze. Later it was used to refer to sheepskin."

[193] In *A'yān al-Shi'a* (2nd edition 1363 AH/1944 AD), vol. 1, p. 347, the late Sayyid Muḥsin Amīn adds: "and foretelling some events." In full, he says:

أقول: الظاهر من الاخبار أن الجفر كتاب فيه العلوم النبوية من حلال وحرام وأحكام واصول ما يحتاج الناس إليه في أحكام دينهم وما يصلحهم في دنياهم والإخبار عن بعض الحوادث

"I say: 'It is likely based on the narrations that the *Jafr* is a book containing prophetic knowledge of what is lawful and unlawful, and the fundamentals of all the laws of their religion that people will need and what is good for them in life, and foretelling some events.' However, this last phrase is omitted from the 1960 edition as explained on p. 261 [of the Persian edition of *Imam Shinasi*, vol. 14]: this edition [of *A'yān*] is invalid and unreliable, and ought not be taken as a reference book. Hence, Mughniyyah's quote from *A'yān al-Shi'a* is incomplete."

[194] In the previous footnote we understood that in the 2nd edition of *A'yān al-Shi'a*, the phrase: "and foretelling some events" was included in the text but omitted in Mughniyyah's quote therefrom.

[195] SR: The return to life of certain key figures and of pious believers prior to the main Resurrection. It will follow the reappearance of the Twelfth Imam.

[196] *al-Shi'a fi al-Mīzān* (Beirut: Dār al-Ta'āruf), *Qism al-Shi'a wa Tashayyu'* (Section on the Shia and Shi'ism), pp. 56–57; it is also published separately as *al-Shi'a wa al-Tashayyu'*, pp. 57–58.

[197] *al-Shi'a fi al-Mīzān, Qism al-Shi'a wa Tashayyu'* (Section on the Shia and Shi'ism), pp. 42–45; *al-Shi'a wa al-Tashayyu'*, pp. 42–45.

[198] How beautifully Sayyid Ali-Khān Madanī Shīrāzī explains this in *Riyāḍ al-Sālikīn fī Sharḥ Ṣaḥīfat Sayyid al-Sājidīn* (50x30 cm edition), p. 14; *Riyāḍ al-Sālikīn* (Qum: Jāmi'at al-Mudarrisīn), vol. 1, pp. 108–10: "Note that [Yaḥyā Ibn Zayd's statement to Mutawakkil Ibn Hārūn: 'But I know that his word is truth—he took it from his forefathers and it will come true' does not mean what literalists think it does [that Imam Ṣādiq learned his knowledge from his forefathers, one after another back to God's Messenger], that it was their way of memorizing sayings generation to generation, making them superior to other people only by having better memories for what they have heard or having memorized more. Rather it means that their holy spirits were completed with the light of knowledge, and the faculty of Gnosis, through emulating the Messenger in spiritual *jihād* (*mujāhadah*) and spiritual exercise (*riyāḍah*), added to initial potential, purity, and cleanliness of instinct. So [their holy spirits] became like a mirror, a mirror that reflects the Real via another mirror or even without any intermediary. Have you not seen how several mirrors reflect each other or all reflect one other mirror that reflects the sunlight onto all the others?! The same is true of whoever truly follows the Messenger, thus becoming the Real's beloved, as the Almighty says:

قلْ إن كنتم تحبون الله فاتبعونى يحببكم الله

"*Say, 'If you love God, then follow me; God will love you…'* (3:31). God effuses into whomsoever He loves, just as He effused into His beloved [Messenger]. However, there is a difference between the leader and the follower. In summary it must be noted that the Imams' knowledge is not personal judgment or sensorily acquired through listening. On the contrary, their knowledge is God-given unveiled knowledge that effuses into their hearts the Lights of knowledge and Gnosis from God, not through the intermediary of anything separate such as listening, sensory writing, narration, or anything similar. And that which confirms and clarifies what we say is the statement of Ali that says: 'God's Messenger taught me a thousand doors of knowledge. Thereafter a thousand doors opened to me through each door.' (Ibn 'Asākir, *Tārīkh Dimashq* (edited by Muhammad Bāqir Mahmūdī), vol. 2, p. 483; *Muntakhab Kanz al-'Ummāl*, printed as footnotes to *Musnad Aḥmad Ibn Ḥanbal*, vol. 5, p. 43. [Further proof is] the Prophetic hadith:

اعطيتُ جَوَامع الكَلِم

"'I have been given comprehensive but concise language,' *Musnad Aḥmad Ibn Ḥanbal*, vol. 2, p. 412; *Sunan al-Tirmidhī*, vol. 4, p. 123, hadith 1553; and:

وَاعْطِيَ عَلِيٌّ جَوَامِعَ الْعِلْمِ

"'And Ali has been given comprehensive but concise language' (*al-Anwār al-Nu'māniyyah*, vol. 1, p. 32). The meaning of the Holy Prophet's teaching and instruction is that he prepared Ali's blessed soul to receive the lights of guidance throughout his Companionship, and the whole time he accompanied him by teaching him how to travel to God's word by making his animal spirit and its faculties obey what he commanded of them and used the divine rational spirit on [the journey to God]. He showed him the means to make [the animal spirit obey] and the spiritual exercise to prepare the Imam to be engraved with unseen matters and tidings of the unseen. The teaching by a human, whether the teacher was a Messenger or another, did not put the knowledge there [in him], though necessarily consequential to it was its being put there and effused by Transcendent God. The use of the passive in the prophetic saying: 'Ali has been given concise but comprehensive knowledge,' is clear proof that it was not the Prophet who gave Ali the knowledge.
Rather, He Who granted it to him was He Who had given the Prophet concise but comprehensive knowledge i.e. the Sublime, Transcendent Real.

"So try to understand this level because many slip up here."

[199] This rule was discussed in *Ma'ād Shenāsī* vol. 1, section 3, pp. 133–34, majlis 4. The footnote says: "This famous saying is by the chief Shaykh Abu Ali Ibn Sīnā. It is quoted in many of his books; here *imkān* means theoretical possibility, not the inherent probability. Al-Shaykh al-Ra'īs [Ibn Sīnā], says the following on the last page of his book *al-Ishārāt* (lithograph); *al-Ishārāt*, (new edition), vol. 4, pp. 159–60 under the heading 'Advice':

إياك أن يكون تَكَيُّسك وتبرّوك عن العامة هو أن تتبرى منكراً لكل شيء. فذلك طيشٌ وعجز. وليس الخَرق في تكذيبك مالم يستبن لك بعد جليته دون الخرق في تصديقك مالم يقم بين يديك بيّنة. بل عليك الاعتصام بحبل التوقف. وإن أزعجك استنكار ما يوعاه سمعك مالم تتبرهن استحالته لك، فالصواب أن تسرح أمثال ذلك الى بقعة الإمكان مالم يذدك عنه قائم البرهان

"'Beware that your smartness and detachment from the commoners do not make you go on denying everything, for that is rashness and weakness. Your strong rejection of that whose clarity is not yet made evident to you is no less a mistake than your strong belief in that whose evidence does not lie in your hands. Rather, you must hold on to the line of suspending judgment—even if you are disturbed by the denial of what your hearing recognizes as true—as long as its impossibility is not evident to you. Thus, it is appropriate that you relegate such a thing to the region of possibility as long as you are not driven away from that by firm evidence.'" Shams Inati, *Ibn Sina and Mysticism, Remarks and Admonitions: Part Four* (London: Kegan Paul International, 1996), p. 107, Chapter Thirty-one: "A piece of Advice."

Note: If

خرق

is voweled as *kharq* it means splitting (an allusion to corruption), but if it is voweled as *khurq* it means a lack of wisdom.

[200] Muḥaqqiq Jurjānī, who is referred to in many books, is the eminent scholar Mir Sayyid Ali Ibn Muhammad Ibn Ali Husaynī Astarābādī. He was a fine theologian and skilled sage, the best in his time at the Arabic language, and the author of many books and commentaries, such as his commentaries on *al-Kashshāf, al-Kāfiyah, al-Shamsiyyah, Sharḥ al-Maṭāli', Sharḥ al-Mawāqif* by Qāḍī 'Aḍud 'Īji on the principles of theology, and Taftāzānī's commentary titled *al-Muṭawwal* on *Miftāḥ al-'Ulūm* by Sakkākī. He was born in 816 AH in Shīrāz.

The eminent scholar Mīr Sayyid Alikhān Madanī Shīrāzī, in *Riyāḍ al-Sālikīn* (50x30cm cut, 1334 AH), pp. 14–15; *Riyāḍ al-Sālikīn* (Qum: Jāmi'at al-Mudarrisīn), vol. 1, pp. 112–13, quotes passages by him about Ali, the Master of the Faithful's *Jafr* and *Jāmi'ah*. They are relevant and are of guidance to academics. The great scholar says: "Al-Muḥaqqiq al-Sharīf says in *Sharḥ al-Mawāqif*, in the discussion on how a single science can pertain to two knowns: 'The *Jafr* and *Jāmi'ah* are two books by Ali. He refers therein numerologically to all the events that will occur up to the end of the world. The well-known Imams from his lineage knew them and ruled by them. The letter of acceptance, written by Imam Ali Ibn Mūsā al-Riḍā to Ma'mūn, reads: "You know about our rights, what your forefathers did not, so I accept your appointment as heir apparent, except that the *Jafr* and *Jāmi'ah* indicate that it will not be!"

North African shaykhs have a share of numerology which they attribute to the Household. And in Syria, I saw a chart to which reference was made using abbreviations to the lives and times of the Kings of Egypt. I heard that it was deduced from those two books. Some common people attribute the *Jafr* to Imam Ja'far Ibn Muhammad al-Ṣādiq; Ibn Qutaybah says in the book *Adab al-Kātib*: "The book of *al-Jafr* is a lambskin of which Imam Ja'far Ibn Muhammad al-Ṣādiq wrote for the Household whatever of his knowledge they would need up to the Day of Resurrection."'"

[201] He was the great Ayatollah Ḥājj Shaykh Muhammad Taqī Bahjat Fūmanī Rashtī, may God bless him, a mysticism and ethics student of His Eminence, sign of the Real, research resource, and reliance of mysticism in recent times in Holy Najaf, that is, the late Ayatollah Ḥājj Mīrzā Sayyid Ali Āqā Qāḍī Ṭabāṭabā'ī, may God hallow his grave! Only two other students of his survive: Ayatollah Ḥājj Shaykh Ali Akbar Marandī in the city of Marand, and Ḥujjat al-Islam Ḥājj Shaykh Ayatollah Anṣārī Lāhījī, who currently resides in Mashhad.

I have made a brief biographical note on His Eminence Ayatollah Bahjat Fūmanī in *Nūr-i Malakūt-i Qur'an*, vol. 1, pp. 206–9, part of *Anwār al-Malakūt*, section 6, part in turn of *Dawra-yi Ulūm va Ma'ārif Islam*.

[202] The actual hadith says:

قال الإمام أبو محمد الحسن العسكري عليه السلام: إنّ الوصول إلى الله عزّ وجلّ سفرٌ لا يُدرَكُ إلّا بامتطاء الليل، فمن لم يُحسِن أن يمتنع لم يُحسن أن يُعطى.

"The Imam Abu Muhammad al-Hasan al-'Askarī stated: 'Reaching God is a journey that cannot be attained riding by night on a gang horse; anyone who cannot refrain [from food and sleep] cannot produce [the fruit of praying the supererogatory night prayer]!'" *Biḥār al-Anwār* (Islāmiyyah), vol. 78, p. 380.

[203] The book *al-Imam Ja'far al-Ṣādiq*, pp. 206–7.

[204] *Safinat al-Biḥār*, vol. 2, p. 15, art.

ص ح ف

[205] SR: The voweling I have more commonly encountered is Riqqī, but I shall follow the voweling marked in the Arabic translation of Imam Shinasi: *Ma'rifat al-Imam* (Beirut: Dār al-Maḥajjah al-Bayḍa', 2011).

[206] *Biḥār al-Anwār* (Kompānī), vol. 11, the life and times of Imam Ṣādiq, p. 224; vol. 7, "the states of the Imams," p. 307, quoting from the book *al-Ikhtiṣāṣ* by Shaykh Mufīd (Maktabat al-Ṣadūq, 1379 AH).
[207] The end of p. 279.
[208] For a similar hadith refer to *Bukhārī*, vol. 1, p. 40; *Jāmi' Bayān al-'Ilm*, vol. 1, p. 71. There is commentary on the hadith in *Irshād al-Sārī*, vol. 1, pp. 166–67 and *'Umdat al-Qārī*, vol. 1, pp. 561–62; *Fatḥ al-Bārī, fi Sharḥ Ṣaḥīḥ Bukhārī* (Beirut: Dār Ihyā al-Turāth al-'Arabī, 1408 AH), vol. 1, p. 182; *Sharḥ al-Kirmānī li al-Bukhārī* (Ẓāhiriyyah Library), hadith 52, the end of the first half.
[209] There is a hadith, similar in parts to this one but different in others in *al-Ṭabaqāt al-Kabīr*, vol. 6, p. 77, footnote.
[210] There is a similarly worded hadith, on the authority of A'mash in Hirawī, *Dhamm al-Kalām*, p. 163, footnote.
[211] There is a hadith similar in parts but different in others in *Tadhkirat al-Ḥuffāẓ*, vol. 4, p. 63, footnote.
[212] Similar to this, but abridged, is related from A'mash in *Tadhkirat al-Ḥuffāẓ*, vol. p. 3; it is also explicitly referred to in *Jāmi' al-Bayān*, vol. 1, p. 71.
[213] SR: Lexicographers have so many alternative interpretations for *ṣarf* and *'adl* in this and many similar hadiths. They include obligatory acts for *ṣarf* versus supererogatory acts for *'adl*; supererogatory acts for *ṣarf* versus obligatory acts for *'adl*; art, artifice, or cunning for *ṣarf* versus ransom for *'adl*; acquisition of gain for *ṣarf* versus ransom for *'adl*; weight for *ṣarf* versus measure for *'adl*; deviation for *ṣarf* versus a straight course for *'adl*; and, a bloodwit for *ṣarf* versus a life for the life taken for *'adl*. See Lane, *An Arabic-English Lexicon*, vol. 4, p. 1692 for the various opinions and the scholars who have stated them.
[214] There is another hadith similar to this one from Sharīk in Hirawī's *Dhamm al-Kalām* p. 263, which says: "Round him was a sword, the ornament of which was of iron." It also has a narration about another scroll that was in Ali's possession (*Radd al-Dārimī 'alā Bishr al-Marīsī*), p. 130; *Tawjih al-Naẓar*, pp. 16–17; the narration about the book of Ali's judgment is also in *Tawjih al-Naẓar*, p. 8 (footnote); *Taqyīd al-'Ilm* (Dār Iḥyā' al-Sunnah al-Nabawiyyah), pp. 88–89.
[215] *Taqyīd al-'Ilm* (Dār Iḥyā' al-Sunnah al-Nabawiyyah), pp. 89–89.
[216] SR: This may mean Sunnis, i.e. *Ahl al-Sunnah wa al-Jamā'ah* from Abu Rayyah's perspective.

[217] Surprisingly Muhammad 'Ajjāj Khaṭīb concedes this fact in his book *al-Sunnah Qabl al-Tadwīn* and says: "The Master of the Faithful Ali's book that he hung off his sword was famous. It contained [the damages payable for injury to] a camel's teeth, things about wounding and the holy precinct of Medina, and that a Muslim is not executed for murdering an unbeliever."

He also says in the footnote: "See *Musnad al-Imam Aḥmad*, vol. 2, pp. 35, 44, 121, 131; *Fatḥ al-Bārī*, vol. 7, p. 83; *Radd al-Dārimī 'alā Bishr*, p. 130."

Tafsīr al-Minār, vol. 6, p. 470, says by way of commentary on the verse

يا أيها الرسول بلغ ما انزل إليك من ربك

O Messenger! Deliver what has been revealed to you from your Lord. "In relation to this is what is recorded in the two authentic collections and *Sunan* about people asking Ali Murtaḍā: 'Did the Messenger teach them (the Household) exclusively any revelation or science of the religion?' He then sets out Abu Juḥayfah's question and the Imam's as per the above."

[218] *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* or *al-Difā' 'an al-Hadith* (Cairo: Dār al-Ma'ārif, 3rd edition), pp. 94–96.

[219] Abu Rāfi' was God's Messenger's servant. His name was Aslam. He was originally 'Abbās Ibn 'Abd al-Muṭṭalib's, but he made a gift of him to God's Messenger. It was he who constructed God's Messenger's pulpit from tamarisk of the forest (*athl al-ghābah*). God's Messenger's maid Salmā was married to him and she bore him 'Ubaydullāh Ibn Abi Rāfi', Imam Ali's scribe.

[220] [Iraqi scholar] Sayyid Hasan Ṣadr, *al-Shi'a wa Funūn al-Islam*, pp. 27–28.

[221] Muhammad Husayn Kāshif al-Ghiṭā', *al-Muṭāla'āt wa al-Murāja'āt wa al-Rudūd* (Beirut), p. 56.

[222] *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* , pp. 272, 379.

[223] Ibid., p. 379.

[224] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 283 says *'aytah*; ibid. (Ḥaydariyyah), vol. 26, p. 36, hadith 66; *Baṣā'ir al-Darajāt*, p. 41.

[225]

قَطَائِع

is the plural of

قطيعه

i.e. a piece of land taken as tribute (*kharāj*).

[226] The Kompānī edition of *Biḥār al-Anwār* says

عيطة

('Īṭah) and the Ḥaydariyyah edition says

عيطة

('Abītah).

[227] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 283; ibid. (Haydariyyah), p. 37, hadith 67; *Baṣā'ir al-Darajāt*, p. 41.

[228] *Biḥār al-Anwār*, (Kompānī), vol. 7, p. 287; ibid. (Haydariyyah), p. 51, hadith 101; *Baṣā'ir al-Darajāt*, p. 45; *Wasā'il*, vol. 17, p. 522, and this version says

مَطوياً

instead of

مطوىٌ

and

هوتوفّى عنها

"his having left her a widow" instead of

إذَاتُوُفّىَ عَنهُنّ

"when he leaves them widows."

[229] This is what al-Kāfī says, but it should be as Shaykh Ṭūsī narrates from Yūnus Ibn 'Abd al-Raḥmān, from Omar Ibn Udhaynah (*Wasā'il al-Shi'a, Kitāb al-Farā'iḍ wa al-Mawārīth* (The Book on Inheritance and Legacies), section 6, from *Abwāb Mūjibāt al-Irth* (chapters on what makes inheritance compulsory), hadith 11; ibid. (al-Islamiyyah), vol. 17, p. 423; *Tahdhīb al-Aḥkām*, vol. 9, p. 247.

[230] *Wasā'il al-Shi'a, Kitāb al-Farā'iḍ wa al-Mawārīth*, section 16 of *Abwāb Mīrāth al-Abawayn wa Awlād* (chapters on parents' and children's inheritance), hadith 1; ibid. (al-Islamiyyah), vol. 17, pp. 460–61; *Man Lā Yahḍuruh al-Faqīh*, vol. 4, p. 192.

[231] *Wasā'il al-Shi'a*, section 17 from Abwāb Mīrāth al-Abawayn wa al-Awlād, pp. 463 -64, hadiths 1-2; *al-Kāfī*, vol. 7, pp. 93–94, sect. 1-2.

[232] *Wasā'il al-Shi'a*, section 3 from *Abwāb Mīrāth al-Azwāj*, p. 512, hadith 2; *Tahdhīb al-Aḥkām*, vol. 9, p. 294, sect. 12.

[233] *Wasā'il al-Shi'a*, section 17 from *Wasā'il al-Shi'a*, p. 464, hadith 5; *Tahdhīb*, vol. 9, p. 273, hadith 9; *Wasā'il*, sect. 6, from *Abwāb Mīrāth al-Ikhwah wa al-Ajdād*, p. 493, hadith 21; *Tahdhīb*, vol. 9, p. 306, hadith 16; *al-Istibṣār*, vol. 4, p. 158.

[234] *A'yān al-Shi'a*, vol. 1, part 1, pp. 350–52; ibid. (1363 AH).
[235] SR: Obviously the author is being sarcastic with Rafi'ī.
[236] It is based on a variant reading of the verse:

كلَّ شيءٍ حيًا

i.e. "We made everything alive with water"; however, the verse says

كلَّ شيءٍ حي

i.e. *and We made every living thing out of water.*
[237] *A'yān al-Shi'a*, (1363 AH), vol. 1, pp. 318–30.
[238] SR: This is an important grammatical point in Arabic. Inevitable or decreed future events are referred to in the Qur'an in the past tense because of their inevitability and decreedness. In other words, it is written that these events will occur. See verses about the Resurrection and about Heaven and Hell.
[239] SR: who believe that time (*al-dahr*) is eternal and governs their existence. This belief is referred to in:

وَقالوا ما هِيَ إِلّا حَياتُنَا الدُّنيا نَموتُ وَنَحيا وَما يُهلِكُنا إِلَّا الدَّهرُ وَما لَهُم بِذٰلِكَ مِن عِلمٍ إِن هُم إِلّا يَظُنّونَ

They say, "There is nothing but the life of this world: we live and we die, and nothing but time destroys us." But they do not have any knowledge of that, and they only make conjectures (35:24).
[240] *A'yān al-Shi'a* (1363 AH), vol. 1, pp. 318–30.
[241] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 285; ibid. (Ḥaydariyyah), vol. 26, p. 45, hadith 79; *Baṣā'ir al-Darajāt*, p. 42.
[242] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 285; ibid. (Ḥaydariyyah), vol. 26, p. 41, hadith 72; *Baṣā'ir al-Darajāt*, p. 42
[243] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 285; ibid. (Ḥaydariyyah), p. 44, hadith 77; *Baṣā'ir al-Darajāt*, p. 43.
[244] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 285; ibid. (Ḥaydariyyah), pp. 41–42, hadith 73; *Baṣā'ir al-Darajāt*, p. 42.
[245] *Biḥār al-Anwār* (Kompānī), vol. 7, p. 286; ibid. (Ḥaydariyyah), p. 48, hadith 91; *Baṣā'ir al-Darajāt*, p. 44.
[246] SR: An allusion of course to the famous prophetic hadith

فاطمة بضعة مني

"Fatimah is a fillet of me."

[247] *Iktawā* means he praised himself (*tamaddaḥ*) for something not true of him. *Tamaddaḥ* means he bragged about something he did not have.
[248] *A'yān al-Shi'a* (1363 AH), vol. 1, part 1, pp. 353–58.
[249] He says in the footnote: "Ṣadūq narrated this hadith in Shaykh Ṭūsī, *Amālī* (Najaf: al-Gharī, 1383–84 AH), p. 359, Majlis 63 hadith 1, session 63, but it does not say

أنبأنا أبي

"('my father narrated it to me') in it."
[250] He says in the footnote: "There is much corroboration of the beginning of this hadith in the commentary on the Almighty's words:

وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

"and that a receptive ear might remember it (69:12), in *Shawāhid al-Tanzīl*, vol. 2, p. 272, and *Ghāyat al-Marām*, p. 366, chapter 69."
[251] Ḥammū'ī (644–730 AH), *Farā'id al-Simṭayn* (Beirut: Mu'assisat al-Maḥmūd, 1400 AH), vol. 2, p. 259, chapter 50.
[252] Sayyid Muḥsin Amīn refers to how Imam Ṣādiq assessed the features of Fatimah's Codex in *A'yān al-Shi'a*, from vol. 1, part one, pp. 358–59, quoting from Kulaynī, *al-Kāfī*. We do not cite this elegant, logical assessment within the explanation Fatimah's Codex (*Muṣḥaf*) to ensure brevity.
[253] I, the humble, say: "Obviously this verse was fabricated by 'Āyishe, when she realized that no share of the blessing down on the Messenger belonged to her father Abu Bakr, after she learned how [to invoke the blessing], and that the Prophet added a blessing on the Household of Muhammad to it. Abu Bakr was not taken into consideration. Because she could not explicitly add Abu Bakr Ṣiddīq to it, as Abu Bakr always prayed in the first row, she generalized the blessing to include all those who prayed in the first row so that her father would be included."
[254] *al-Shi'a fi al-Mīzān*, part one: *al-Shi'a wa al-Tashayyu'*, pp. 57–62, and in the separate publication of *al-Shi'a wa al-Tashayyu'*, pp. 59–63.
[255] *al-Imam Ja'far al-Ṣādiq*, p. 200.
[256] The commentator says in the footnote: "This is narrated in Shaykh Ṣadūq's *Ikmāl al-Dīn* (lithograph), p. 179, chapter 28, p. 301, footnote 3 and Shaykh Ṣadūq's *'Uyūn Akhbār al-Riḍā* (lithograph, 1275 AH) chapter 6, p. 34, hadith 2; Shaykh Ṭūsī, narrates it via another chain in *Amālī*, vol. 1, part 11, p. 297."

[257] The footnote in *Ikmāl al-Dīn* (1st ed.) says the same, but he says that this is from an alternative manuscript (*nuskhah badīlah*)

خ ل

and in the main text he narrates it from Abu al-Hasan Ṣāliḥ Ibn Abi Ḥammād.

[258] As per Sayyid Ali Naqi's manuscript and the main text of *Ikmāl al-Dīn*. The footnote says according to an alternative manuscript and similarly in the Tehran manuscript of *Farā'id al-Simṭayn* it says: "and al-Husayn Ibn Ibrahim Nātānah."

[259] As per the source; *Ikmāl al-Dīn* says:

لِيسرّني بذلك

"to make me happy with that."

[260] As per the source except what is between square brackets; *Ikmāl al-Dīn* says:

فقال له: يا جابر؛ انظر أنت في كتابك لاقرأه أنا عليك. فنظر جابرٌ في نسخته فقرأه عليه أبي عليه السّلام
فوالله ما خالف حرفٌ حَرفاً. قال جابر: فإنّي أشهد بالله أنّي هكذا رأيته في اللّوح مكتوبا

"So he said to him, 'O Jābir! Look at your writing that I may recite it for you.' Thereafter Jābir looked at his handwriting and my father recited it to him; by God, it did not differ by a single letter. Jābir said: 'Surely I testify by God that I saw it written thus on the tablet.'"

[261] As per the source; *Ikmāl al-Dīn* says: "His son is named after his praiseworthy grandfather," and the footnote says: "and his son looks like his grandfather" (according to an alternative manuscript).

[262] As per the source; *Ikmāl al-Dīn* says

لحكمتي

("for My wisdom").

[263] In the footnote he says: "As per the source. My comment is that *al-ḥindis* means an extremely dark night. The plural is *ḥanādis*; *Ikmāl al-Dīn* says:

وانتجبت بعدَهُ فتاه لِانّ حفظه فرضٌ لا يَنقَطِعُ وحجّةٌ لا تَخفى وأنّ أوليائي لا يَنقَطِع أبداً.

"'And after him I chose a young man because his protection is a duty that does not end and a proof that is not hidden and My friends will never run out.'"

[264] This is likely in conformity with *Ikmāl al-Dīn* except that [*Ikmāl*] says

بِكُلّ أوليائي

"all My Friends"; both sources actually say:

إن الكذب بالثلاثة...

"Whoever rejects the three..."

[265] As per the main text of *Ikmāl al-Dīn;* the footnote says that an alternative manuscript says

وأمتحنه

"And I shall test him [with]..."

[266] An *'ifrīt* is filthy and abominable and achieves things by craftiness. It can be human, *jinn*, or devil. The plural is *'afārīt* and the feminine is *'ifrītah.*

[267] It is the same in both sources, but *Ikmāl al-Dīn* says

حكمتي

"for My wisdom."

[268] This is the most likely and it is in conformity with *Ikmāl al-Dīn;* both sources say:

فجعلت الجنة...أهل بيتي

"So I have made heaven...my Household"; see *'Uyūn Akhbār al-Riḍā,* p. 34, chapter 6, hadith 2; Ṭūsī, *al-Amālī,* vol. 1, p. 297, part 11.

[269] As per both sources; *Ikmāl al-Dīn* says:

وستذل أوليائي في زمانه ويتهادون [ويتهادى خل] رؤوسهم كما تتهادى رؤوس الترك والديلم

"And my friends will be humiliated within his lifetime, and they will present their heads" [an alternative manuscript says: ["and their heads] will be presented"] "as gifts, as the heads of the Turk and the Daylamites are presented as gifts."

[270] That which is between square brackets here and everything cited from this hadith above is taken from *Ikmāl al-Dīn;* it also says:

تصبغ الارض من دمائهم

"The earth will be stained with their blood."

[271] *Ikmāl al-Dīn* says the same; however one manuscript of it says, in its footnote:

وأرفع القيود والاغلال

"and I will remove all the bonds and fetters" [instead of

وارفع الآصار والاغلال

"and I will remove all the bonds and fetters."]

[272] *Farā'id al-Simṭayn*, vol. 2, pp. 136–39, chapter 32.
[273] *al-Iḥtijāj*, pp. 41–42.
[274] *al-Ikhtiṣāṣ*, pp. 210–12.
[275] Shaykh Ṭūsī, *al-Ghaybah*, pp. 101–3
[276] Nu'mānī, *al-Ghaybah* (lithograph, Maktabat Ṣadūq), pp. 29–31.
[277] *Biḥār al-Anwār* (Kompānī), vol. 9, *Tārīkh Amīr al-Mu'minīn* (The History of the Master of the Faithful), pp. 120–21, chapter 40, concerning God's explicit appointment of the Imams, from the hadith about the tablet (*lawḥ*) and the seals (*khawātīm*); ibid. (Ḥaydariyyah), vol. 36, pp. 195–200; *Ikmāl al-Dīn*, pp. 179–80; *'Uyūn Akhbār al-Riḍā*, pp. 25–27.
[278] *Biḥār al-Anwār* (Kompānī), vol. 9, pp. 121–22; (Ḥaydariyyah), vol. 36, p. 201; *Ikmāl al-Dīn*, p. 181; *'Uyūn Akhbār al-Riḍā*, pp. 27–28; Shaykh Ṭabarsī, *I'lām al-Warā bi A'lām al-Hudā* (Beirut: Dār al-Ma'rifa, 1399 AH) p. 374; Qumi, *Safīnat al-Biḥār*, vol. 2, p. 516, art. *lawḥ*, narrating a summary of this hadith from 'Abd al-'Aẓīm Hasanī.
[279] *Uṣūl al-Kāfī* (*Kitāb al-Ḥujjah*), section 126:

ماجاء فی الإثنی عشر والنص علیهم

"that which is narrated about the twelve, and the clear appointment of them, hadith 3; ibid. (Ākhundī), vol. 1, pp. 527–28.
[280] *I'lām al-Warā bi A'lām al-Hudā*, pp. 371–73.
[281] *Farā'id al-Simṭayn*, vol. 2, p. 139, hadith 433.
[282] *Biḥār al-Anwār* (Kompānī), vol. 9, p. 122, (Ḥaydariyyah), vol. 36, p. 201, hadith 4; *Ikmāl al-Dīn*, p. 181; *'Uyūn Akhbār al-Riḍā*, p. 28; Shaykh Ṭabarsī, *I'lām al-Warā*, pp. 373–74.
[283] *Farā'id al-Simṭayn*, vol. 2, p. 139, hadith 434.
[284] *Farā'id al-Simṭayn*, vol. 2, p. 139, quoting from *Biḥār al-Anwār*; *Ikmāl al-Dīn*, p. 181 and *'Uyūn Akhbār al-Riḍā*, p. 28.
[285] Shaykh Ṣadūq, *al-Khiṣāl* (Tehran: Maktabat al-Ṣadūq, 1389 AH), vol. 2, p. 78.
[286] *Ikmāl al-Dīn*, pp.157–81.
[287] *Uyūn Akhbār al-Riḍā*, p. 28.
[288] Ṭūsī, *al-Ghaybah*, p. 100.
[289] *Farā'id al-Simṭayn*, vol. 2, pp. 140–41.
[290] *Farā'id al-Simṭayn*, quoting from *Biḥār al-Anwār*,(Kompanī), p. 120; (Ḥaydariyyah), pp. 193–94; *Ikmāl al-Dīn*, p. 178; *'Uyūn Akhbār al-Riḍā*, pp. 24–25.
[291] A

خاتم

(*khātam*) is what is used to seal something, e.g. a seal held in the hand, or a ringstone used to stamp the end of letters. A *khātam* is so called because a person always has it on him. It is convenient to use when away and in residence to seal letters, treaties, and pacts. The wearer's name would be engraved on the ringstone as well as God's Name and His Most Beautiful Names. The ring would be taken off to seal, then returned to the person's finger after sealing. We see in this hadith that *khātam* is used in the sense of stamp to confirm and seal that scroll. Hence the Prophet was called the Seal of the Prophets because the Prophets were sealed by him—there is no other Prophet after him.

[292] *Biḥār al-Anwār* (Kompānī), vol. 9; *Tārīkh Amīr al-Mu'minīn*, p. 120, chapter 40, God's explicit appointments of them from the tablet and the seals, and the explicit appointment of them in previous scriptures and elsewhere; (Ḥaydariyyah), vol. 36, pp. 192–93, hadith 1; *Ikmāl al-Dīn*, p. 376; Ṣadūq, *al-Amālī*, pp. 241–42.

[293] SR: via Umm Salamah according to some hadiths.

[294] Shaykh Ṭūsī, *al-Amālī*, p. 282.

[295] *Biḥār al-Anwār* (Kompānī), vol. 9 p. 122; (Ḥaydariyyah), vol. 36, pp. 203–4; Shaykh Ṣadūq, *'Ilal al-Sharā'i'* (Najaf), p. 68.

[296] *Biḥār al-Anwār* (Kompānī), vol. 9 p. 122; *Ikmāl al-Dīn*, pp.134–35.

[297] *Biḥār al-Anwār* (Kompānī), vol. 9, p. 124; (Haydariyyah), p. 36, pp. 209–10; Nu'mānī, *al-Ghaybah*, pp. 24.

[298] *Biḥār al-Anwār* (Kompānī), vol. 9, p. 124; (Haydariyyah), p. 36, pp. 209–10; Nu'mānī, *al-Ghaybah*, p. 25.

[299] *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, p. 280.

[300] *al-Shi'a wa Funūn al-Islam*, (1331 AH), p. 66.

[301] *al-Fuṣūl al-Muhimmah fi Ta'lif al-Ummah* (Nu'mān, 5th ed.), pp. 179–80.

[302] The author says the fifth decade, but it has to be a mistake, because everyone else writes that he died in the beginning of the Master of the Faithful's [political] caliphate—which began in 35 AH.

[303] Shaykh Muhammad Husayn Āl Kāshif al-Ghiṭā', *Jannat al-Ma'wā* (Tabriz: 1380 AH), with commentary by Sayyid Muhammad Ali Qāḍī Ṭabāṭabā'ī, pp. 156–57.

[304] *Kitāb Sulaym* (Najaf, 3rd ed.), p. 5.

[305] It is said that he died after Othman. It is said in the alternative that he died during Ali's term. [footnote]

[306] *Naẓrah 'Āmmah fi Tarīkh al-Fiqh al-Islāmī*, p. 118.

[307] *al-Sunnah Qabl al-Tadwīn* (Dār al-Fikr), p. 346.

[308] *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, pp. 278–80.

[309] *Jami' Bayān al-'Ilm wa Faḍlih*, vol. 1, p. 76 (footnote).
[310] *al-Muḥaddith al-Fāṣil*, p. 71: *alif*, p. 72: *bā'* (footnote).
[311] ibid., p. 153: *alif* (footnote).
[312] *al-Amwāl*, pp. 358–549, (footnote).
[313] Muhammad 'Ajjāj Khaṭīb says in the footnote: "*Ta'sīs al-Shi'a li 'Ulūm al-Islam*, pp. 279–80"; he quotes what Shaykh Abu al-'Abbās Najāshī relates from Abu Rāfi' and Sayyid Hasan Ṣadr and then says: "The first to write about history (*āthār*) was our master Abu 'Abdullāh Salmān Fārsī. The first after the two founders to write down hadiths and history was Abu Dharr al-Ghifārī, God's Messenger's Companion. He wrote a book *al-Khuṭbah* (The Sermon) wherein he explains matters after the Prophet's death. Shaykh Abu Ja'far Ṭūsī refers to it in *al-Fihrist*." He then refers to a book by 'Ubaydullāh Ibn Abi Rāfi' about the Master of the Faithful's judgments, and *Tasmiyah Man Shahida Ma' Amīr al-Muminīn al-Jamal wa al-Ṣiffin wa Nahrawān Min al-Sahabah* (The Names of the Companions Who Fought for Master of the Faithful at Ṣiffin and Nahrawān). He then quotes some narrations about books by people criticized by Sunnis such as Ḥārith Ibn 'Abdullāh A'war Hamedānī, or narrations about books the existence of which is not proven to Sunni satisfaction. See *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, pp. 282ff.
[314] *al-Sunnah Qabl al-Tadwīn*, pp. 364–68.
[315] Ḥāzimī, *Sharḥ Shurūt al-A'immah al-Khamsah*, pp. 48–49.
[316] The end of the successors' period was about 150 AH; the definitive cut-off point between early and later Muslims is the beginning of 300 AH.
[317] *Irshād al-Sāri*, vol.1, p. 7; *Sharḥ-i Qasṭalānī*, vol. 1, p. 10; *Sharḥ al-Zarqānī 'alā Muwaṭṭa' al-Imam Mālik*, vol. 1, p. 10.
[318] The great-grandfather of Abu Bakr Ibn Muhammad Anṣārī was a Companion. He himself was a successor and a jurisprudent. Omar Ibn 'Abd al-'Azīz appointed him as a governor of and Judge in Medina. Mālik says: "No one else in Medina had Abu Bakr's knowledge of arbitration!" He died in 120 AH.
[319] Omar Ibn 'Abd al-'Azīz acceded in 99 AH. Two years later, he was poisoned by his adjunct, and he died in 101 AH.

Here is Jāḥiẓ's eloquent statement on this just imam: Jāḥiẓ says in the book *Faḍl Hāshim 'alā 'Abd Shams*: "That which brought honor to [Omar Ibn 'Abd al-'Azīz], but confused the foolish, is that he succeeded people who changed all the laws of the religion and the Prophet's Sunnahs.

The people who ruled before he did were so tyrannical, unjust, and neglectful of Islam that compared to it, what they suffered from him and what they became used to paled in comparison, so because he lacked those awful characteristics they placed him on the list of rightly guided imams." *Rasāil al-Jāḥiẓ* (compiled by Sandūbī), p. 91; 'Allāmah Muṣṭafā 'Abd al-Razzāq, *Tamhīd Tārīkh al-Falsafah al-Islāmiyyah*, p. 204, footnote.

[320] Muhammad Ibn Muslim Ibn Shihāb Zuhrī was a Sunni Imam who died in 122 AH. (Footnote)

[321] Baghdadi says: "What 'Abdullāh Ibn 'Amr wrote was in his *Ṣaḥīfah*, which he called *al-Ṣaḥīfah al-Ṣādiqiyyah*, and he was as protective of it as he was of his own self. It was just prayers and supplications to which he referred. (To learn what was in this *Ṣaḥīfah*, see *Shaykh al-Maḍīrah*)."

[322] *Tamhīd li Tārīkh al-Falsafah al-Islamiyyah*, pp. 195, 198.

[323] Abu al-Malīḥ says: "It was Hishām who had made Zuhrī write hadiths, but after him people would write them down. Ibn Sa'd's narration in *Ṭabaqāt* says: "...and we saw that none of the Muslims could stop it." p. 135, vol. 2, part 2.

[324] *Taqyid al-'Ilm*, p. 107.

[325] Ibn 'Abd al-Birr, *Jāmi' Bayān al-'Ilm wa Faḍlih*, vol. 1, p. 77.

[326] *Tārīkh Ādāb al-Lughah al-'Arabiyyah*, p. 72.

[327] They narrate that Khālid Ibn Yazīd Ibn Mu'āwiyah translated books on philosophy, astronomy, chemistry, medicine, warfare, and so on. The translations were sometimes from Greek to Hebrew, from Hebrew to Syriac, and from Syriac into Arabic. And he was the first for whom books were collected. He put them in a vault; he died in 85 AH. (Footnote).

[328] 'Ubayd Ibn Sāriyah, or according to another narration ['Ubayd Ibn] Shariyyah al-Jarhamī. Mu'āwiyah had him brought from Yemen to Damascus to ask him about the tidings of the Arab and non-Arab kings. He instructed them to record and attribute to him that which he said. That was the first written history. (Ibn al-Nadīm, *al-Fihrist*, (Leipzig), p. 89). Jāḥiẓ says in *al-Bukhalā'* that he only knew the literal meaning of the word, i.e. it was just narration.

[329] Abu Rayyah quotes this from vol. 1, pp. 71–74 of *Tārīkh Ādāb al-Lughah fi al-'Aṣr al-'Abbāsī* (Cairo: Sa'adah, 1330 AH), about writing and authoring during the Abbasid era, written by Shaykh Aḥmad al-Iskandarī, teacher at Madrasat Dār al-Ulūm; it is based on *al-Nujūm al-Zāhirah fi Mulk Miṣr wa al-Qāhirah* (Cairo: Dār al-Kutub al-Miṣriyyah, 1348 AH), p. 351, vol. 1, footnote.

[330] *Iḥya' 'Ulūm al-Dīn* (Cairo: Bulāq, 1296 AH). vol.1, p. 79, footnote.
[331] It is narrated from 'Abd al-Raḥmān Ibn Abi Zannād, from his father, who said: "We would [just] write down what was lawful and unlawful, but Ibn Shihāb would write down everything he heard." (*Jāmi' Bayān al-'Ilm wa Faḍlih*, vol. 1, p. 73, footnote).
[332] Abu Ja'far Manṣūr was the first [Abbasid] caliph. Syriac and other non-Arabic books were translated for him into Arabic. He was the first to cause a rift between the Abbasids and the Alawids prior to which they had been united in common cause. He acceded in 136 AH and died in 158 AH.
[333] Sikandarī, *Tārīkh Ādāb al-Lughah al-'Arabiyyah*, p. 71.
[334] There is another narration that says that Abu Ḥāzim A'raj said to Sulaymān Ibn 'Abd al-Mālik:

إنما السلطان سوقٌ فما ينفق عندٍ حمل إليه

"The Sultan is just a market. Whatever is spent there is taken to it."
[335] It should be 'Abd al Mālik Ibn 'Abd al-'Azīz Ibn Jurayḥ Rūmī.
[336] It should be Hāshim and he was in Wāsiṭ.
[337] *al-Nujūm al-Zāhirah* (Cairo: Dār al-Kutub al-Miṣriyyah, 1348 AH), vol. 1, p. 351; Suyūṭī, *Tārīkh al-Khulafā'*, p. 101 according to Abu Rayyah's footnote.
We checked *al-Nujūm al-Zāhirah* against what Abu Rayyah says and found it to be identical, except with regard to the dates of the deaths of the scholar scribes that Abu Rayyah added on the basis of his own knowledge. Dhahabī's closing statement to which Abu Rayyah alludes says: "Thereafter acquiring knowledge became easy, praise be to God, and memorization lessened and the whole affair is God's [alone]!"
[338] The technical term *ṭabaqah* used by hadith scholars refers to a group of the same age who met the same shaykhs.
[339] Abu Rayyah says in the footnote: "...or indeed fabrication, as will become clear to you."
[340] Ibn Ḥajar, *Fatḥ al-Bārī*, introduction, p. 4.
[341] *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* or *Difā' 'an al-Hadith* (3rd ed.), p. 258–68.
[342] Sayyid Muhammad Rashid Riḍā, *al-Manār* (Beirut: Dār al-Ma'rifah), vol. 10, p. 754. He was a well-known student of Shaykh Muhammad 'Abduh. *Tafsīr al-Minār* was dictated by the Shaykh and written up by him. He was born in 1282 and died 1354 AH.
[343] *al-Sunnah Qabl al-Tadwīn*, pp. 362–64, under the heading: *Ārā' fī al-Tadwīn* (Opinions on Writing).

[344] In *Knowing the Imams*, vol. 2, Lessons 25–30, we referred to 'Amr Ibn al-'Āṣ and how he originally cited the Master of the Faithful's virtues, but he subsequently resiled from this position when Mu'āwiyah promised him the governorship of Egypt.

[345] Omar drove the Jews out of Khaybar in 20 AH and the Jews of Najrān out of Najrān into Kufa. He [then] divided Wādī al-Qurā and Najrān among the Muslims (Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, vol. 8, p. 108; this expulsion was of the Jews who had made no peace treaty with God Messenger).

[346] Ibn Juzī says: "As no one could interpolate in the Qur'an, some began interpolating into the hadiths, and fabricating [things] he had not said." (*Tārikh Ibn 'Asākir*, vol. 2, p. 14).

[347] Ibn Isḥāq would relate from the Jews and the Christians, and refer to them in his books as the men of the original knowledge. (*Mu'jam al-Udabā'*, p. 8, vol. 18).

[348] Ibn Khaldūn, *al-Muqaddimah*, p. 9.

[349] Muḥaddith Qumi says in *al-Kunā wa al-Alqāb* (Ṣaydā: Maktabat 'Irfān, 1358 AH) vol. 1, p. 280, "Biographical note on Ibn al-Rūmī: Abu al-Hasan Ali Ibn al-'Abbās Ibn Jurayj (Surayj according to another manuscript)."

[350] *Ḍuḥā al-Islam*, vol. 2, p. 132, footnote.

[351] Bukhārī narrates from Abu Hurayrah that the People of the Book used to read the Torah in Hebrew, and explain it to the Muslims in Arabic; p. 285, vol. 2, footnote.

[352] *Aḍwā 'alā al-Sunnah al-Muhammadiyyah* (3rd ed.), pp. 145–47.

[353]

هَوِكَ يَهْوَكُ هَوَكًا كان هَوَكا

means "to become stupid," but this

هَوَّكَ تَهْوِيكاً: حَفَرَ الْهُوكَة

means: "he dug the hole," and this

حَمَّقَه، هَوَّكَهُ

"he made him stupid."

[354] *Zāmilah* means a camel loaded with food and luggage. It is said in the alternative that it can mean a camel or any other animal carrying food and luggage. See *Lisān al-'Arab*, under art. *z-m-l*, vol. 13, p. 329.

[355] *Tafsīr Ibn Kathīr*, vol. 1, p. 4.

[356] *Fatḥ al-Bārī, fi Sharḥ Ṣaḥīḥ Bukhārī*, vol. 1, p. 167.

[357] *Aḍwā' alā al-Sunnah al-Muhammadiyyah* (3rd ed.), pp. 163–64.

[358] Abu 'Abd al-Raḥmān Baqī Ibn Mukhallad Andalusī, a memorizer of hadiths and imam of the religion; he filled the Andalusians with vast knowledge. He has an exegesis that [scholars] favor over Ibn Jarīr's exegesis; he wrote a large work on hadith in which he arranged the hadith of every Companion on jurisprudence and explanation of laws. So it was an original work (*muṣannaf*) and collection that cited the chains of transmission (*musnad*). He was free and did not follow anyone jurisprudentially (*lam yuqallid aḥadan*). He was born in 181 AH and died in 287 AH.

[359] *Fatḥ al-Bārī*, vol. 1, p. 167, footnote.

[360] He was one of the three 'Abdullāhs who narrated from Ka'b al-Aḥbār, who acquired two camel-loads of the People of the Book's books at the Battle of Yarmūk. He would narrate them to the people, so many successor imams would refrain from learning from him and he would be told:

لَا تُحَدِّثْنَا عَنِ الرَّاحِلَتَيْنِ

"Do not narrate to us from the two camel-loads!"

[361] Ibn Ḥajar records this in *Fatḥ al-Bārī*, vol. 1, p. 167; and it is narrated in Aḥmad's *Musnad* from Abu Hurayrah:

أَنَّ ابْنَ عَمْرٍو كَانَ يَكْتُبُ بِيَدِهِ وَكُنْتُ لَا أَكْتُبُ بِيَدِي

"Ibn 'Amr used to write in his own hand, but I did not write in my own hand."

[362] It is narrated from Khaythamah Ibn 'Abd al-Raḥmān: "I told Abu Hurayrah: 'Narrate to me!' He said:

تَسْأَلُنِي وَبَيْنَكُمْ عُلَمَاءُ أَصْحَابِ مُحَمَّدٍ وَالْحَجَرُ مِنَ الشَّيْطَانِ

"'[How can] you ask me when there are scholar Companions of Muhammad and he who is protected from Satan!'" [i.e. 'Ammār Ibn Yāsir], who was killed at the Battle of Ṣiffīn in 37 AH. And this hadith makes it clear that prior to this date, Abu Hurayrah was wary of narrating hadiths from God's Messenger.

[363] SR: I interpret the verb

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amsā as "he awoke in the afternoon" for the following reasons: hadiths discourage sleeping after dawn prayer, after the late afternoon prayer, and between sunset and evening prayers.

Reasons are given inter alia that after the dawn prayer is the best time to seek one's sustenance, i.e. work. The hadiths also encourage sleeping after noon prayers because it was extremely difficult to work at this the hottest time of day. Obviously this means that the Muslims would wake again in the afternoon once the temperature had fallen sufficiently for them to work. Waking at this time clearly mirrored their waking at dawn (*iṣbāḥ*). According to Lane, *An Arabic-English Lexicon*, vol. 8, p. 3020, the *masā'* is the "Afternoon, counted from noon to sunset." Lane then explains what appears to be a minority opinion: "or, accord. to some, to midnight" i.e. still commencing after noon but possibly extending to midnight. This is contrary to modern dictionaries, e.g. *Hans Wehr*, which misleadingly translate the word as "evening." It would be a useful contribution to scholarship for an academic to write a short article on this matter, considering the use of the verb

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amsā in the hadith and in the context of Sunnah, habit, and practice. It would not be surprising if even in pre-Islamic times the Arabs slept during the afternoon heat and woke again to work once it had cooled down.

[364] Ibn Qutaybah, *Ta'wīl Mukhtalaf al-Hadith*, p. 93.

[365] Ibn Qutaybah, *al-Ma'ārif*, p. 200.

[366] In Aḥmad's *Musnad*, it is narrated from Ḥibrānī who said: "I went to 'Abdullāh Ibn 'Amr Ibn al-'Āṣ and said: 'Please narrate to us what you have heard from God's Messenger.' He put a *Ṣaḥīfah* in front of me and said: 'This is what God's Messenger wrote for me.' I looked in it and lo, it said Abu Bakr Ṣiddīq [sic] said: 'O God's Messenger, teach me what to say when I wake up in the morning and in the afternoon!' So God's Messenger said: 'O Abu Bakr, say:

اللهم فاطر السموات والارض، عالم الغيب والشهادة، لا إله إلا أنت؛ رب كل شيء ومليكه، أعوذ بك من شر نفسي ومن شر الشيطان وشركه، وأن اقترف على نفسي سوءا أو أجره الى مسلم

"'"O God, Bringer into being of the heavens and the earth, Knower of the known and unknown, there is no god but You, the Lord and Owner of everything; I seek refuge in You from the evil of myself, and the evil of Satan and appointment of him as partner, my perpetrating evil against myself or dragging [evil] towards [any] Muslim."'" (*Musnad Aḥmad*, with commentary by Shaykh Aḥmad Shākir, vol. 1, p. 84, hadith 6851).

Mujāhid says: "I saw a *Ṣaḥīfah* in 'Abdullāh Ibn 'Amr's possession so I asked him about it, and he said:

هذه الصادقة فيها ما سمعت من رسول الله صلى الله عليه وآله وسلم ليس بيني وبينه أحد

"'This is the *Ṣādiqah*. It contains everything I heard from God's Messenger without any [intermediary] between me and him.'" Ibn Sa'd, *al-Ṭabaqāt*, p. 189, vol. 7.

And Maqrīzī narrates from Ḥaywah Ibn Shurayḥ who said: "I went to see Husayn Ibn Shufayy Ibn Māti' Aṣbaḥī who said: 'May God smite So-and-So!' I asked: 'What is wrong with him?!' So he said:

عمد إلى كتابين كان شفيّ سمعهما من عبد الله بن عمرو بن العاص، أحدهما: قضى رسول الله في كذا وقال رسول الله كذا. والآخر ما يكون من الاحداث إلى يوم القيمة، فرمى بهما بين الخولة والرّباب.

'[My father] sought two books that Shufayy had heard of from 'Abdullāh Ibn 'Amr Ibn al-'Āṣ, one of which [said]: "God's Messenger ruled such-and-such, and God's Messenger said such-and-such," and the other had what would happen until the Day of Resurrection. He then threw them between Khawlah and Rabab.'" *Khiṭaṭ al-Maqrīzī*, vol. 2, p. 333. (Khawlah and Rabab were two big ships that always moored at the head of the bridge adjacent to Fustat. Other ships could pass under them, they were so big).

[367] *Shaykh al-Maḍirah* (2nd ed.), pp. 108–10.

[368] *al-Muḥaddith al-Fāṣil* (Damascus manuscript), p. 2, chapter/part 4; Ibn Sa'd, *al-Ṭabaqāt* vol. 7, part 2, p. 189; *Taqyīd al-'Ilm*, p. 84 says something similar.

[369] *Sunan al-Dārimī*, vol. 1, p. 127.

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was land belonging to 'Amr 'Āṣ from which he gave charity and upon which he subsisted.

[370] *Musnad Imam Aḥmad*, vol. 1, p. 171, hadith 6645; Maqdisī, *al-'Ilm*, p. 30, via an authentic chain.

[371] *Tahdhīb al-Tahdhīb*, vol. 8, pp. 48–49.

[372] *Usd al-Ghābah*, vol. 3, p. 233.

[373] *Tārīkh Dimashq*, vol. 6, p. 49.

[374] *Khiṭaṭ al-Maqrīzī*, vol. 2, pp. 332–33; 'Ajjāj omits the end of the hadith, which says: "He then threw them between Khawlah and Rabab," as quoted above from Abu Rayyah.

[375] *al-Sunnah Qabl al-Tadwīn* (5th ed.), pp. 348–51.

[376] *al-Sunnah Qabl al-Tadwīn*, p. 351, footnote 4.

[377] *al-Sunnah Qabl al-Tadwīn*, p. 346 says: "In the possession of God's Messenger's servant Abu Rāfi' (d. 35 AH) was a book on commencing prayer. He bequeathed it to Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith (d. 94 AH), one of the seven jurists. See *al-Kifāyah*, p. 330."

[378] *al-Sunnah Qabl al-Tadwīn*, p. 345:

وقدِ اشْتَهَرَتْ صَحِيفَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيُّ بنِ أَبِي طالِبٍ الَّتِي كان يُعَلِّقُها فِي سَيفِهِ؛ فِيها أَسنانُ الإِبِلِ، وأَشياء مِنَ الجِراحاتِ، وحَرَمُ المَدِينةِ، ولا يُقتَلُ مُسلِمٌ بِكافِرٍ

"The Master of the Faithful Ali Ibn Abi Ṭālib's *Ṣaḥīfah*—which he hung from his sword—was famous; it contained [damages payable for harm done to] the teeth of a camel, some things about wounding, the [limits of] the sacred precinct of Medina, and no Muslim should be executed for [killing] an unbeliever! See *Musnad al-Imam Aḥmad*, vol. 2, pp. 35, 44, 121, 131; *Fatḥ al-Bārī*, vol. 7, p. 83; *Radd al-Dārimī 'alā Bishr*, p. 30."

[379] *al-Sunnah Qabl al-Tadwīn*, p. 354.

[380] *al-Sunnah Qabl al-Tadwīn*, p. 358.

[381] *Tafsīr Ibn Athīr*, vol. 1, p. 4, footnote.

[382] *Fatḥ al-Bārī li Sharḥ Ṣaḥīḥ al-Bukhārī* , vol. 1, p. 167, footnote; *Aḍwā 'alā al-Sunnah al-Muhammadiyyah*, p. 164.

[383] *Fatḥ al-Bārī li Sharḥ Ṣaḥīḥ al-Bukhārī*.

[384] Ayatollah Sayyid Abd al-Husayn Sharaf al-Dīn Mūsawī, *al-Fuṣūl al-Muhimmah fi Ta'līf al-Ummah* (5th ed.), pp. 179–80.

[385] *Ta'sīs al-Shi'a li 'Ulūm al-Islam*, pp. 280–81.

[386] *al-Shi'a wa Funūn al-Islam* ('Irfān 1331 AH), pp. 69–70.

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